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What Cheer in the Gray Old World?

BY JENNIE L. ENO.

"WHAT cheer, what cheer in this gray old world?"
A voice wailed out complaining,
"With its sin and sorrow and want and woe,
And its clouds a-raining and raining."

Millions of leaves to the sun unfurled,
Sweetest of breezes among them whirled;
Brooks and rivulets softly purled,
And this was the cheer in the gray old world.

Millions of birds in the hedges sung,
Woodlands with quivering echoes rung,
Laughter of children wove in atween
Like threads of gold in a silken sheen.

Silenced, the sad one bent and caught
The melody with such gladness fraught,
And earth to heaven grew strangely near,
And the gray old world was full of cheer.

Spring Languor.

WHENCE comes this spring languor, this listlessness of our spirits and this inertia of the body? In contrast with it there is an energetic stir all through nature, a shooting from the ground, a breaking of buds, a bursting into song.

This languor within is a sign and accompaniment of the most intense life without. Alas, if this drowsiness of our bodies steal into our souls and overpower them with slumber! For just at this time of the year, when nature stirs, steps forth and sings under the clear, bright heavens, there is in the spiritual world a spring-awakening. In our classes may be scholars who have not been touched by the religious interest of the winter, but in spring they seem to recognize the fact that there is another life, and they respond to it even as the earth acknowl-

edges the sun and becomes like a new creation of God.

Watch for souls. Have open eyes for any beginning of interest, any little shoot, any breaking bud of hope. Don't give way to the spring languor and fold your hands. Let death do the folding. Ah, to God's faithful ones, death will not fold but fill our hands with rapturous, continuous service. Let heaven to-day stimulate the earth within us. Speak to that thoughtful scholar in your class. Win a soul to enjoy heaven with you.

Slag, or Silver?

WOULD it not be discouraging if the workmen refining his pot of metal should think only of the slag in it and not of the silver? How is it about that boy in your class? He is a quantity of rough ore to-day. Do you cry, "Slag, slag!" as you test him in your crucible? Be patient. Think of him as he goes out into the world and feels the fires of its criticism, perhaps its opposition. There will be the furnace of personal afflictions in which character will be purified. Roughness will be melted down and coarseness melted out. Purity, self-reliance, self-sacrifice, will shine in your scholar. You will be proud of the bright silver then. You will rejoice to think your work was a part of the purifying process. Be encouraged when you look down into the fining pot, and don't cry "Only slag," but see the bright silver beneath.

Look at It.

THE Rev. Dr. Griffin was, in his day, a most powerful and eloquent preacher in the Presbyterian Church. He had several rules to guide him in making a sermon, and the most important was this: "Write down the text on a piece of paper and look

at it." A strange rule this may seem to some persons, but really it was a wise one.

Gazing at the text long and intently had the effect to arouse the mind to action. The mind is sometimes sluggish, and an artifice like this is a gentle hint to it to go to work. The attention is called away from outward things and is fastened upon one subject. To a preacher the text has at least one grand truth in it, and when he sees that he sees much more if he has a well-filled mind such as Dr. Griffin certainly had. One truth which acts upon the soul awakens other dormant truths by the law of association, and the sermon is evolved.

Now the teacher would do well to act upon this hint. First of all take the word of God without word or comment, and look at the lesson. Look at it until you find out something, and then look on until you find out more. That effort which you make will concentrate your mind, it will arouse your thinking powers, and after a little you will find out just what you really know, and perhaps what you ought to know. Then and not until then consult the lesson helps. Bring some knowledge to the commentary, and then you will be able after study to take more away.

What you find out by gazing at the text of the lesson will be indeed your own, and will cling to you. You cannot easily forget it. Best of all you will be able to teach it clearly, because you see it clearly; and if you see truth clearly you will, if you are a Christian, feel it deeply. Let it be your first desire not to hold many truths lightly, but rather a few truths—grand and saving—with a firm and steady grasp.

Don't Whine.

Don't whine. Kick, struggle, sink, but don't whine. You may make a complaint, but let it be in a manly, stand-up, once-for-all fashion. Don't drizzle forever, but pour and stop. It is the peevish, disgruntled, incessant lament, it is the whine, that wears. A vigorous tempest, a hearty scold, we can stand. The oak will brace itself against the storm and defy it. It despises the worm at its heart that bores on and kills it. Who rouses himself to resist a whine? It is too contemptible to awaken resistance, and yet it has its effect. Job's boils separately would not have upset him, but combined, boil after boil, they were worse than the wilderness wind, the fire from heaven, or those thieving Chaldeans.

The Foot-Path Across the Fields.

THAT foot-path across the fields, fringed with violets in April, dandelions in May, and then odorous with the new mown hay—how attractive it is, contrasted with the homely, dusty highway! That same foot-path, known not to the stranger, only to

a few who love to follow it—far more agreeable is its retirement than the publicity of the road. That foot-path cutting off obtruding angles in the road, winding around the base of hills—what a saving of strength it is to feet already tired!

So God has a foot-path by which he leads his people one by one. They are the by-ways of his providence into which we gratefully turn and there enjoy the seclusion of his care and the beauty of his presence. They are the little cross-paths known not to the stranger, only to his loved ones, and O what a saving of weary steps! How they gently surprise us in sorrow or in the perplexity of duty, as they open to our tired feet new and welcome paths.

Deaf, Dumb, Blind.

It is well to be deaf, dumb, and blind, even all three sometimes. It is well not to hear every thing said to you, not to see every thing done to you, and O, if like your Master, you can be silent before enemies! Of him it was said, "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." It will also be for your peace not to notice the petty, peevish things said or done by others, perhaps carelessly and without intent. If you do hear or see, have a short memory and forget quickly as possible. People sometimes persist in noticing an offense, nursing it wilfully, and making themselves and all about them wretched. Learn how to go with cotton wool in your ears and a strip of midnight over your eyes. Blessed—sometimes—are the deaf. Blessed are the blind. Blessed are the dumb.

Children's Day.

BY REV. D. P. KIDDER, D.D.

CHILDREN'S DAY will this year come on Sunday, the 13th of June.

A new and attractive programme for the Children's Day services of this year is published by the Book Agents, to be sold at all their depositories at the rate of \$1 per hundred, post-paid.

Supplement No. 1 to the "Manual of Hints and Helps for Children's Day," heretofore published and still kept on sale, will this year be issued, covering four large pages, and containing fresh matter adapted to extend and vary the regular programme. Six copies of this supplement will be sent gratuitously with every order for one hundred programmes, and in that ratio for larger or smaller orders.

A beautiful Red Letter, addressed to children and youth, is printed for gratuitous circulation whenever applied for by pastors and Sunday-school superintendents, addressing the Corresponding Secretary of the Board of Education, 805 Broadway, New York. A packet of circulars to the members of the Committee on Education in any charge will also be sent if requested as above.

Sunday-School Libraries.

BY JENNIE M. BINGHAM.

In answer to the question, "Shall we have libraries in our Sunday-schools?" we would answer, "Yes," with emphasis. Very likely there are a half-dozen families in your school who have all the reading they can use, while the large majority depend upon the fireside department of the county paper. Many of the children never touch a book from the year's beginning to its close, except the school text-book. The bare handling of books, the care of them by the scholars, and the peculiar sight of them on the tables in homes, is itself a little education not to be disregarded.

Of course the first work of the Sunday-school is moral and religious teaching. Secondary to this is the forming of reading habits, which itself is a safeguard, and the cultivation of a literary taste. Whatever the child carries home, whether it is the remembrance of the earnest words which you as teacher have imprinted on the memory, or the book tucked snugly under the arm, it will hold him to the school through the six days.

Since the Sunday-school library determines the literary taste for so many of our children, the selection of books should be more carefully made. If the peep at the outside world is taken through the pen of a sentimental writer, or through the eyes of some shallow visionary, how can the youth learn to know and love the truth of real life, which is the ground-work of every good book? The idea that only those books do harm which are pronouncedly bad is a wrong one. A book may do harm from its very weakness, from belittling truth and sacred things.

Do not buy a library "en masse," because the books are bound alike, or are cheaper so. It is too much like getting your library by the pound.* Each book ought to be known to a certain extent, either through its author or some reliable book notice. If you have in your school several bookish persons, it would be a good plan in selecting your library to ask the members of the school, who choose to do so, to bring the following Sunday the names of books, with their authors, which they would like to have in the library. This will give scholars a voice in the selection, and stimulate them to the reading of book notices. Give these lists to a competent committee, and they can soon cull out what is undesirable.

Every age of childhood and youth should be considered in the selection. You will find the little girls are easily suited. Any thing that is a story pleases them. The little boys are not so easily suited. A certain library had on its catalogue Mrs. Miller's book, "The Bears' Den," and every small boy in that Sunday-school wanted it. The most difficult class to provide for is that of young men from sixteen to twenty. "Tip Cat" and "Aunt Jane's Hero" are excellent for this class.

* Yet if the books are judiciously selected, and are all of a good character, we do not understand that our correspondent would object to their being bound alike, or sold cheaply. Of this sort are the "Cheap Libraries" issued by the Methodist Book Concern.—Ed.]

Mrs. Prentiss's books, Mrs. Whitney's, Miss Alcott's, Rose Porter's, and Pansy's earlier books should be in every library. "Ben-Hur" should have a place, and Mrs. Jackson's Indian story, "Ramona."

Every department of literature should be represented; not only fiction, but biography, history, and travel. Miss Ninde's new book, "We Two Alone in Europe," should be ordered for every Sunday-school library.

There should be a small department of science, represented by such books as Bishop Warren's "Recreations in Astronomy." I am supposing the average library where the sum of money to be expended is limited. The missionary department should surely contain that wonderful book, "From Boston to Bareilly."

Even if you must start with a small library, get good books, and it will be much easier to raise money for additions.

Opening and Closing Services for Second Quarter of 1886.

OPENING SERVICE.**I. SILENCE.****II. RESPONSIVE SENTENCES.**

SUPT. In the beginning was the Word, and the Word was with God, and the Word was God.

SCHOOL. The same was in the beginning with God.

SUPT. All things were made by him; and without him was not any thing made that was made.

SCHOOL. In him was life; and the life was the light of men.

SUPT. And the light shineth in darkness; and the darkness comprehended it not.

SCHOOL. That was the true Light, which lighteth every man that cometh into the world.

SUPT. As many as received him, to them gave he power to become the sons of God.

SCHOOL. The law was given by Moses, but grace and truth came by Jesus Christ.

III. SINGING.**IV. PRAYER.****LESSON SERVICE.****I. CLASS STUDY OF THE LESSON.****II. SINGING LESSON HYMN.****III. RECITATION OF THE TITLE, GOLDEN TEXT, OUTLINE, AND DOCTRINAL SUGGESTION, by the school in concert.****IV. REVIEW AND APPLICATION OF THE LESSON, by Pastor or Superintendent.****V. THE SUPPLEMENTAL LESSON.*****VI. ANNOUNCEMENTS (especially of the Church service and week-evening prayer-meeting).****CLOSING SERVICE.****I. SINGING.****II. RESPONSIVE SENTENCES.**

SUPT. If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

SCHOOL. Thanks be to God for his unspeakable gift.

III. DISMISSION.**THE APOSTLES' CREED.**

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord: who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead, and buried; the third day he rose from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the Holy Catholic Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

* Special Lessons in the Church Catechism may here be introduced.

INTERNATIONAL BIBLE LESSONS.

SECOND QUARTER: THREE MONTHS' STUDIES IN THE WRITINGS OF JOHN.

A. D. 28.]

LESSON V. JESUS AT THE WELL.

[May 2.]

John 4. 5-26.

[Commit to memory verses 23-26.]



5 Then cometh he to a city of Sa-ma'ria, which is called Sychar, near to the parcel of ground that Ja'cob gave to his son Jo'seph.

6 Now Ja'cob's well was there. Je'sus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.

7 There cometh a woman of Sa-ma'ri-a to draw water: Je'sus

saith unto her, Give me to drink.

8 (For his disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Sa-ma'ri-a unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Sa-ma'ri-a? for the Jews have no dealings with the Sa-mar'i-tans.

10 Je'sus answered and said unto her, If thou knwest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Ja'cob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Je'sus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall

give him shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Je'sus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Je'sus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipped in this mountain; and ye say, that in Je-ru'sa-lem is the place where men ought to worship.

21 Je'sus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Je-ru'sa-lem, worship the Father.

22 Ye worship ye know not what: we know what we worship; for salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

25 The woman saith unto him, I know that Mes-si-as cometh, which is called Christ: when he is come, he will tell us all things.

26 Je'sus said unto her, I that speak unto thee am he.

General Statement.

The first year of the Saviour's public ministry is known as "The Year of Obscurity," because so little is revealed concerning it. All our information comes from the first four chapters of John's gospel, in which we read of a few conversations, and hints of a few miracles. It is supposed that it was spent in Judea, perhaps in the hope that the leaders of Jewish thought might recognize the nation's opportunity, and accept its Messiah. But as the months wore away the attitude of the rulers became more and more unfriendly, and, following their lead, the people of Jerusalem were opposed to their Saviour. Indeed, throughout the ministry of Jesus his strongest friends were in the provinces, and his bitterest enemies in the capital. At last he determined to leave the hard soil of Judea, and seek the more promising fields of Galilee. On his way lay the province of Samaria, inhabited by a people who were sufficiently related to the Jews, both in race and

religion, to be their jealous rivals. Most Jews who journeyed between Jerusalem and Galilee traveled around this alien country rather than to pass through it, but for some reason Jesus took the direct line of travel, and hence at noon on the second day of his journey found himself at Jacob's well, an ancient landmark near the foot of Mount Gerizim. Here took place one of the most remarkable conversations during the Saviour's ministry. It was with a woman, a Samaritan woman, and a woman who had been leading an unchaste life. Yet she was at the same time a person of no common mind, but quick in perception, apt to understand the divine teachings of the Saviour, and, withal, possessing force and influence in the community. This was perhaps the reason why the Saviour chose such a person to receive some of his most exalted instructions, and the first open declaration of his Messiahship.

Explanatory and Practical Notes.

Verse 5. Then cometh he. It was the middle of the Saviour's journey, about a day and a half after leaving Jerusalem. **Samaria.** The central province of western Palestine, named from the city which had formerly been its capital. Its people claimed descent from Joseph, but their blood was undoubtedly mixed with that of foreign races, as their religion was mingled with foreign superstitions. Their origin is related in 2 Kings 17. 23-41. A small remnant of this people still are found around Mount Gerizim. **Sychar.** This was formerly supposed to refer to Shechem, the early capital of the section; but it is now believed to have been a little village half a mile north of Jacob's well called *Askar*. **Near to the parcel.** This region belonged to the tribe of Ephraim, the son of Joseph; and was the only part of Palestine that was conquered by the Israelites during the life-time of Jacob. By Jacob's dying commandment this "portion" (Heb. *Shechem*) was given to Joseph's descendants. See Gen. 48. 22.

6. Jacob's well. The traveler finds this well at the present time on a slight eminence at the foot of Mount Gerizim. It is nine feet in diameter, and seventy-five feet deep, but contains no water except in the rainy season. There is no mention in the Old Testament of this well having been dug by Jacob; but its location agrees with the account of his life, as it was evidently made by one who found the springs at the foot of the mountain already pre-occupied. **Wearied with his journey.** He had traveled on foot thirty-five miles.

Our Saviour as a man was like ourselves, susceptible to heat and cold, hunger and thirst and weariness. (1) *Let the tired toiler remember that he has a Saviour who knows his condition and can feel with him. Sat thus.* Literally, "as he was," tired and worn-out. The old apostle remembers the very appearance of his Master on that day. **The sixth hour.** Twelve o'clock, according to the Jewish notation of time.

7. There cometh. How little that woman knew that the crisis of her life was awaiting her at that moment! How fortunate that she did not lose her opportunity of salvation and honor by one moment's neglect! **A woman of Samaria.** Of the province, not of the city named Samaria, which was seven miles distant. **To draw water.** She held her line and leathern bucket; for Oriental wells are not provided with these implements. **Jesus saith.** He saw in a moment her character, the hunger of her soul, the waiting possibilities in her nature, and he resolved to save her. (2) *O for more of our Master's love of souls! Give me to drink.* He was thirsty, but he used his thirst as a means of approach to the woman's heart. How skillfully he turned the conversation from the water of Jacob's well to the water of life! (3) *Let us follow our Saviour in using our hours of resting and relaxation in doing good.*

8. His disciples. Probably the six referred to in Lesson II, and others, as this was a year later. **Were**

gone away. The story reads so much like the relation of an eye-witness that some have thought that John had remained with the Saviour while the rest went to the village. **To buy meat.** Rev. Ver., "to buy food." Had they been present they could have obtained the water, as in the East most traveling companies carry the requisite rope and bucket.

9. Then saith the woman. At her first glance she saw that this was no ordinary traveler, and her curiosity was the motive that drew her on to faith. **Thou, being a Jew.** She knew that he was a Jew by his dress and his dialect. **For the Jews have no dealings.** In the Rev. Ver. this sentence is inclosed in parentheses, and reads, "For Jews have no dealings with Samaritans," showing that it was not spoken by the woman, but is an explanatory clause. The quarrel between these two races was on religious grounds. They were excluded by the Jews from the temple at Jerusalem, and they rejected all the Old Testament except the Pentateuch. (4) *How bitter are the strifes which spring from mistaken views of religion.*

10. Jesus answered. Notice that in his answer Jesus paid no attention to her captious question. He had greater work to do than to recognize the quarrels of sects. (5) *Let us seek practical good, rather than theoretical opinion. If thou knewest the gift of God.* God's great gift of salvation to men, not limited to Jews nor Samaritans, but free to all. **Who it is that saith.** He would inform her that he who spoke with her was no ordinary man, but one who could impart to her spiritual gifts. **Thou wouldest have asked.** He would have her know that in reality she was the thirsty one, and he the abundant giver. (6) *How little do people realize the deepest needs of their nature! Living water.* In the ordinary sense, living water would be running water, or that from a spring; in the deeper sense, the water of divine life, or the benefits of fellowship with God.

11. Sir. This may read "my lord," a title of respect, showing that the woman was already growing serious and reverent as she listened to the stranger. **Thou hast nothing to draw with.** "And such being the case, you cannot refer to the water of Jacob's well; what water, then, do you mean?" She was quick in her comprehension, and far finer in her insight than the slow-minded Nicodemus. Though she did not yet apprehend the truth at which Christ was aiming, she was eager for it.

12. Art thou greater? Evidently this dust-covered traveler made a deep impression upon the woman, if she would even suggest the possibility of his being greater than the ancient patriarch. **Our father Jacob.** She boasts her descent from Jacob, and will not yield to Jewish claims that they are the only seed of Abraham. **Which gave us the well.** "Jacob gave us Samaritans this well, and showed his appreciation of it by drinking of its waters; have you any better water than this?"

13. Jesus answered. Replying, us usual, to her thought, and not to her words. **Whosoever drinketh of this water.** And herein Jacob's well is a type of all wells of enjoyment or benefit dug by men. **Shall thirst again.** There is no water of earth which can satisfy men, for when the body has been satiated, the thirst of the soul yet remains unslaked.

14. Whosoever drinketh. We drink of this water when by faith we enter into fellowship with Christ, and become partakers of the divine nature. **The water that I shall give him.** Salvation, which is the free gift of God through Jesus Christ to man. **Shall never thirst.** In one sense he will continue to thirst, for he will want more and more of the privileges of the Gospel, and aspire after height above height; yet this statement is true, for this water of salvation possesses the power to satisfy all his longings. **A well of water.** He will have within himself the supply for all his spiritual needs, bestowed upon him by Christ. **Into everlasting life.** Rev. Ver., "eternal life," which is the correct rendering, since this means more than that which lasts forever, the life of God which is divine.

(7) *Notice here that a free salvation, a soul-satisfying salvation, and an eternal salvation, is the salvation which Christ offers.*

15. Sir, give me this water. She has only a vague idea of what this Teacher means, but she knows that it is some great gift. **That I thirst not.** Had she been a Jew, and read in the prophecies, she might more readily have understood the allusion of Christ to salvation.

16. Go, call thy husband. How delicately this wise winner of souls touches upon the one sore spot in her heart, and makes her in one moment feel that he knows her better than she knows herself! She must be convicted of her sin before she can drink of the water of life, and Christ brings conviction home by an apparently casual remark. (8) *Let us learn from the Master the art of reaching the hearts of sinners.*

17, 18. I have no husband. With confusion of face and trembling lips she makes her confession of wretchedness and guilt. **Jesus said.** Calmly, as one who had known from the first glance her life and her heart. **Thou hast well said.** She had honestly confessed the truth, and in so doing had done right. **Hast had five husbands.** Divorce was easy among the Samaritans, and from the fact that she was now living without even a form of marriage, it is evident that she was in a deep sense a sinner. (9) *The Lord knows our sins as well as he knew hers.*

19. The woman saith. The searching words of Jesus would appear not to have penetrated deeply, but we see from verse 29 that the woman realized their meaning more fully than she showed. **Thou art a prophet.** She recognizes in him one who can speak with authority, and asks for a solution of the vexed question between the Jews and the Samaritans. "She is not the first inquirer who has deemed theoretical theology more important than practical duty."—L. Abbott.

20. Our fathers worshiped in this mountain. Mount Gerizim, which the Samaritans claimed to have been the place of the sacrifice of Isaac; where the blessings of the law were recited in the days of Joshua, and on which a Samaritan temple had stood four hundred years. The remnant of the same people still worship upon its summit. **Ye say.** "You Jews declare that Mount Moriah is the holy place."

21. The hour cometh. Up to that day religion had been local, but the time was at hand when every place should be holy ground, and every nation might be the people of God. **Worship the Father.** She had inquired about the place for worship, he would teach her concerning the Being to be worshipped. (10) *Christianity reveals God as our Father.*

22. Ye worship ye know not what. The Rev. Ver. gives a much better rendering, "Ye worship that which ye know not." The Samaritan Bible included only the five books of Moses, which give far less knowledge of God than the Old Testament Scriptures. **Salvation is of [Rev. Ver. from] the Jews.** Not of the Jews, as if belonging to them, but from the Jews, proceeding out of them for all mankind.

23, 24. In spirit and in truth. In spirit, as opposed to all physical and idolatrous forms; and in truth, as opposed to all formality. **God is a Spirit.** This was the great truth which the Jewish people were called to establish. They were the only people of the ancient world who accepted the spirituality of God, and worshipped him without having any visible form.

25, 26. I know that Messias cometh. [Rev. Ver., Messiah.] "Messiah" is the Hebrew word meaning "anointed," and "Christ" (*Christos*) is the same word in Greek. Both Samaritans and Jews expected the coming of a Redeemer. **Which is called Christ.** In the Rev. Ver. this is placed in parentheses, showing that it is an explanation, not the words of the woman. **I that speak unto thee.** Only three times, so far as we know, did Jesus declare that he was the Messiah; and this, the first declaration, was made to the woman of Samaria.

HOME READINGS.

- M. Jesus at the well. John 4. 5-26.
 Tu. At the well Jacob. Gen. 29. 1-14.
 W. The call for water. Exod. 17. 1-7.
 Th. The despised Samaritans. Micah 1. 1-9.
 F. The living water. Isa. 12. 1-6.
 S. The way to worship God. Heb. 4. 1-16.
 S. True spirit of worship. Psalms. 95. 1-11.

GOLDEN TEXT.

God is a Spirit: and they that worship him must worship him in spirit and in truth. John 4. 24.

LESSON HYMN. L. M.

Hymnal, No. 36.

O thou to whom, in ancient time,
 The lyre of Hebrew bards was strung,

Whom kings adored in song sublime,
And prophets praised with glowing tongue ;
Not now on Zion's height alone
The favored worshiper may dwell,
Nor where, at sultry noon, thy Son
Sat weary by the patriarch's well.
From every place below the skies,
The grateful song, the fervent prayer,
The incense of the heart, may rise
To heaven, and find acceptance there.

TIME.—Probably early in the year A. D. 28.

PLACE.—In Samaria, near Sychar. In sight, Mounts Ebal and Gerizim.

RULERS.—Same as in Lesson II.

CONNECTING LINKS.—The visit to Jerusalem did not end with the Passover. For several months Jesus remained near Jerusalem; he quietly draws around him a band of believers whom his disciples baptize. John the Baptist goes northward. Iferoed casts him into prison. The Jews are hostile, and Jesus withdraws into Galilee. On the way he passes through Samaria. Hungry and weary and alone, at Sychar, waiting for food to be brought by his disciples, occurs this wonderful scene.

DOCTRINAL SUGGESTION.—The way of salvation.

QUESTIONS FOR SENIOR STUDENTS.

1. The Well, v. 5-9.

In what country, province, and by what town did the story of this lesson occur?

Who are the persons who figure in the story?

What interesting historical associations connected with the spot?

What mountains could Jesus see as he rested by the well?

What wonderful scene once occurred in which Joshua was leader, perhaps, in sight of this very well?

Two strange things happened at this well. Can you find them? ver. 7, last clause, and ver. 9, first clause.

2. The Water of Life, v. 10-18.

For what had Jesus asked the woman?

Did she give him to drink at all? Why?

Jesus once called himself, "*bread*." Here he says he can give "*living water*."

What are *bread* and *water* to human life?

What does Jesus mean?

In what spirit did the woman ask for this living water?

How did Jesus grant her request? Read and think over vers. 16, 18.

3. The Worship of God, v. 19-26.

How did the woman attempt to ward off this arrow of God? ver. 19.

How did she try to entrap her questioner?

To what historical fact did she allude? Gen. 12. 6; Judg. 9. 7, etc.

What sin did Jesus boldly charge upon the Samaritans?

What great doctrine did he now lay down concerning worship?

In what attitude does Jesus picture the Father? ver. 23.

What common Jewish belief did the woman's next utterance express?

What affirmation does Jesus now make for the first time?

Practical Teachings.

1. Jesus at noontide, weary and alone, was not too tired or worn to press the truth upon the sinful woman who came in his way. Am I always ready to do God's work?

2. She was impudent, ver. 11. She was flippant, ver. 15. She was deceitful, ver. 17. She was combative, ver. 20. She knew the truth, ver. 25. I know the truth; am I treating it as the woman did?

3. Jesus simply made her see herself a sinner: was patient, loving, faithful. Has he not treated me in the same way?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Well, v. 5-9.

What city did Jesus approach?

By what name is it called in Josh. 24. 32?

What historical fact is given in regard to it?

Where did Jesus rest?

Whom did he meet there?

What request did Jesus make?

Where had his disciples gone?

Why did the woman think his request strange?

2. The Water of Life, v. 10-18.

Of what did Jesus assure her?

With whom did she compare him?

With what did Jesus compare the water?

What did Jesus say of the living water?

What was the woman's petition?

Of what did Jesus remind her?

3. The Worship of God, v. 19-26.

What title did she give to Jesus?

To what differences of teaching did she refer?

What did Jesus say of her worship?

How should God be worshiped?

For what teacher was the woman looking?

What did Jesus declare himself to be?

Teachings of the Lesson.

Where are we taught in this lesson—

1. The teacher's opportunity?

2. The cry of the thirsty soul?

3. The true worship of God?

QUESTIONS FOR YOUNGER SCHOLARS.

Where did Christ stop to rest on his way through Samaria? **By Jacob's well.**

Who came there to draw water? **A Samaritan woman.**

For what did Jesus ask her? **For a drink of water.**

Why was she surprised at his request? **Because he was a Jew, and the Jews never spoke to the Samaritans.**

What did Jesus say to her? **"If you know me you would ask me for living water to drink."**

How did she question him? **"Where will you get that living water?"**

What did Jesus answer? **"He that drinketh of the living water shall never thirst."**

What is the living water? **The Holy Spirit that guides and blesses us.**

What did the Samaritan woman ask of Jesus? **"Give me of this water."**

What did Jesus show her? **That all her life was known to him.**

What was her confession? **"Sir, thou art a prophet."**

What question did she ask of Jesus? **"Where shall men worship God?"**

What was Christ's answer? **Not in any one place, but in a right spirit.**

What did Jesus say of his Father? (Repeat the Golden Text.)

Of whom did the woman speak to Jesus? **Of their long-expected Saviour, who would do great things."**

What did Jesus tell her? **"I am he."**

What happened? **She believed with all her heart.**

Words with Little People.

From morning until night, *every look and motion* meets God's *sight*. From our earliest breathing to our latest year, *every sound we utter* meets his *ear*. And where'er we go, *every thought and feeling* doth he *know*.

PRAYER.

Hear us, O, our Father! hear our earnest plea. Teach thy little people how to live for thee in *spirit* and in *truth*.

THE LESSON CATECHISM.

[For the entire school.]

1. Where did Jesus stop on his journey from Judea to Galilee? **At Jacob's well.** 2. Whom did he meet at the well? **A woman of Samaria.** 3. Of what did Jesus talk with her? **Of the water of life.** 4. What did he promise to those who should drink this water that he would give them? **Everlasting life.** 5. What did he say of God and how to worship him? **"God is a Spirit,"** etc. 6. Who did Jesus tell the woman of Samaria that he was? **The Saviour of the world.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Christ as Revealed at Jacob's Well.

I. HIS HUMANITY.

Jesus... being wearied... sat thus. v. 6.

"Touched with the feeling of our infirmities." Heb. 4. 15.

"Not ashamed to call them brethren." Heb. 2. 11.

II. HIS LOVE FOR SOULS.

Jesus saith unto her. v. 7.

"To seek... that which was lost." Luke 19. 10.

"Came into the world to save sinners." 1 Tim. 1. 15.

III. HIS DIVINE CONSCIOUSNESS.

If thou knewest... who it is. v. 10.

"Before Abraham was, I am." John 8. 58.

"This is my beloved Son." Matt. 3. 17.

IV. HIS ABUNDANT GRACE.

The water that I shall give him. v. 14.

"By grace are ye saved." Eph. 2. 8.

"Let him that is athirst come." Rev. 22. 17.

V. HIS INSIGHT INTO CHARACTER.

Go, call thy husband. v. 16.

"He knew what was in man." John 2. 25.

"The Lord looketh on the heart." 1 Sam. 16. 7.

VI. HIS INSIGHT INTO TRUTH.

God is a Spirit. v. 24.

"Ye saw no manner of similitude." Deut. 4. 15, 16.

"Now the Lord is that Spirit." 2 Cor. 3. 17.

VII. HIS MESSIAHSHIP.

I that speak unto thee am he. v. 26.

"Jesus Christ, whom thou hast sent." John 17. 3.

"It is he that talketh with thee." John 5. 37.

ADDITIONAL PRACTICAL LESSONS.

How to Work for Souls.

1. From the example of Christ we learn the value of *way-side* work, that is, of work which comes to us apparently by accident. We can work while we are resting from earthly labor, and in the work of Christ we will find refreshment.

2. We see the value of *individual* work, that is, of work for one soul. Christ was ready to use his time and his powers in working to reach one, as earnestly as though that one were a thousand. Not all of us can speak to a thousand, but all can talk to one.

3. We see the power of *skillful* work. With what exquisite tact the Saviour approached the sinner! How wisely he led her on to deeper interest and to a conviction of her sin! Let us seek some of his wisdom in winning souls.

4. We see the importance of *practical* work. The woman was constantly endeavoring to turn aside to questions of controversy and opinion; Christ kept ever in view the aim of convicting her of sin, and leading her to repentance.

5. We see the *results* of work for one soul. What a transformation was wrought in this woman, from a sinner to a missionary!

An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOOKE.

THE traveler in India may sometimes see a remarkable sight as he passes along the high road—whole groups of respectable-looking passengers rushing and hasting to get out of the way of one man, and leave the path clear for him to pass.

What is the meaning of this? The man is a Brahmin, one of the highest caste, and they are of the lowest. They look up to him almost as a god, and dare not venture to intrude upon his presence, while he will not touch or even approach them, for fear he should be defiled. Breathing the same air, and treading the same road as they do, he will not mingle with them in any way, since he imagines himself infinitely above them.

Four Sundays ago we read of the Highest coming down and dwelling among man. He not only took upon himself man's nature, trod the same earth, and breathed the same air as man, but he stood among men. John 1. 26. He did not hold himself aloof. He mixed with them. We have seen him among the guests at the marriage feast; we have seen him among the worshipers in the temple; we have seen him in private conversation with Nicodemus.

But all these were Jews, his countrymen according to the flesh, the people whom God had chosen out from all the nations of the earth. To this people God had made his revelations of old, and to them he, in the "last times" (Heb. 1. 2), sent his Son. The Jew, in spite of his political subjection, felt and gloried in his superiority to all other nations round about him. And of all these there was none upon whom he looked down with such scorn as his neighbors, the Samaritans. Perhaps no Brahmin ever felt more contempt for a Sudra than a strict Jew for a Samaritan. And to this contempt was added hatred for the alien race who had possessed themselves of some of the fairest portions of the land of Israel, and whose worship was half-imitation, and half-opposition to, their own. No more opprobrious term could be applied to any one than the name "Samaritan." And when a strict Jew had to journey from Galilee to Judea, he would take the long route round by the Jordan valley instead of the direct route through Samaria.

But to-day we read of a party of Jews who did go through Samaria.

The suspicion and jealousy of the Pharisees had been aroused by the numbers who flocked around the Lord Jesus, and received baptism at the hands of his disciples. Not to excite their enmity too strongly before his "time" came, our Lord left Judea on his way to Galilee. And what do we read of the way he took? He did not choose the circuitous route by the Jordan; he did not hasten quickly over the shorter road, spending no more time than he could help on the way. No, "he must needs go through Samaria." He went there on purpose. He went there with a purpose. He had come down to the Jew. He would now go down, as it seemed, a step lower, even to the despised Samaritan.

So he journeyed with his disciples across the fertile plain of Moreh, and turned up the valley leading between Mount Ebal and Mount Gerizim, resting, after the fatigue of the morning's march, at Jacob's well, while his disciples sought provisions at the neighboring town. And when the disciples returned they found him, not enjoying quiet repose,

but engaged in earnest conversation. Last Sunday we saw him in conversation with a ruler, an eminent man. Now it is a woman he is talking to, to the surprise of the disciples, since it is an unusual thing among the Jews for any man to stop and talk to a woman. It is not even a lady of eminence, but an ordinary person come from the town to draw water for herself. He has gone, as it seems, a step further down, even to an obscure Samaritan woman.

And, in fact, he has gone still further. For this woman is a "sinner," one of known bad character; probably for this reason coming alone, some distance, to this well, instead of going to any frequented place for drawing water nearer at hand. He has come down, not only to a despised people and to the despised sex, but to the most despised of that sex, even to a sinful woman.

And now, what is the reason of this condescension? Observe how our Lord opens the conversation with the woman. He represents himself as seeking something from her. He begins with a request: "Give me to drink." Wonderful that the Lord of all should thus address a needy creature! And yet, since he had taken our nature with its wants and infirmities, he was really in need of that water. But this was not all. There was something he longed for far more. He longed for that woman's soul. He was thirsty to bless. This was what he had come for. He was seeking a soul to whom he might give the water of life. And so he first aroused the woman's conscience and gave conviction of sin, and revealed himself as the Messiah.

And, in so doing, he revealed the Father. Just as he had left Judea, and come forth seeking souls in despised Samaria, so the Father sought for worshippers, not among the Jews only, but anywhere and every-where, without respect of persons. God seeks those who will worship him "in spirit and in truth," because it is those only who can receive what he has to give. The flowers that open their heart to the sun are those which receive the rich dower of warm and glowing color. Samaria's daughter, poor, despised, and sinful as she was, opened her heart to the living word of Christ, and became, not only a witness for him to her townspeople, but a light shining in the page of Scripture down the long years to our own day.

Let us learn:

That God comes down to the lowliest. The Son of God was found in despised Samaria, talking with a woman, and with a sinful woman. There is not one who can say, God will not come down to me.

That God seeks souls every-where. Place and people are nothing to him. He looks for ready hearts that will open to him. No one can say, God will not come so far as to seek me.

That God seeks in order to bless. The great "gift of God," the "living water," the Holy Spirit, in his divine power and grace, was offered and given to the woman of Samaria. None can say, This "gift of God" is not for me.

Finally, if God is no "respector of persons," ought his children to be?

Berean Methods.

Hints for the Teachers' Meeting and the Class.

If the teacher has a picture of Jacob's well, show it to the class, and describe its location, dimensions, appearance, etc.... Draw a map showing the journey from Jerusalem to Sychar.... Give a word-picture of the Saviour at Jacob's well.... Show the traits of Jesus in this lesson, for which see the Analytical and Biblical Outline.... Show the characteristics of the woman of Samaria, as here exhibited, and her gradual awakening, from carelessness to conviction of sin.... Notice the teachings of Christ in this lesson concerning salvation: 1.) It is for sinners, such as was this woman, v. 10; 2.) It comes from God, v. 10; 3.) It is a free gift, v. 10; 4.) It comes through Christ, v. 14; 5.) It is satisfying, v. 14; 6.) It is eternal, v. 14; 7.) It brings man into fellowship with God, v. 21-24.... Notice too the teachings of this lesson concerning God: 1.) He is our Father, v. 21; 2.) He expects worship, v. 21, 22; 3.) He is a Spirit; 4.) He has sent a Saviour to men.

References. FREEMAN'S HAND-BOOK. Verse 6. The Sixth Hour, 806. Ver. 9. Jewish hatred of Samaritans, 800. Ver. 11: Drawing Water, 795.

Songs from the Epworth Hymnal.

47. There's a wideness in God's mercy.
71. Jesus, the very thought of thee.
104. O, come at once to Jesus.
105. Weary of earth and laden.
106. Come, said Jesus' sacred voice.
109. Depth of mercy.
116. Just as I am, O Lord.
120. Come with thy sins to the fountain.
124. The Spirit and the Bride say "Come."
130. Just as I am, without one plea.
168. I heard the voice of Jesus.
170. I was a wandering sheep.

Lesson Word-Pictures.

It is the old well of Jacob that we can see in the valley! To the worn stones that rim the well, how many have come, year after year, century after century! Of its deep, cool waters, how many have gratefully drank! One more has come, a weary, thirsty traveler, Jesus. His disciples have gone into the city to buy food. Alone, he sits upon the well. Beyond him is that picturesque valley above which swell Ebal and Gerizim. Not far away is that venerated "parcel of ground that Jacob gave to his son Joseph." As the centuries' misty veil is lifted, what strange scenes people the empty air! But what foot-step disturbs the fascination of these memories? It is a woman who approaches. She is a Samaritan. She has brought her water-vessel to the well. What does the stranger there on the well ask of her? "Give me to drink?" "Some Jew!" she murmurs, and a look of scorn may wrinkle her features. A Jew ask drink of a Samaritan? There is a light of a surprise flashing out of the depths of her black eyes. But what does he say? Living water, has he? Water sweeter, water cooler, water deeper, than the great father Jacob gave—can this obscure stranger make to bubble out of the earth? And then Jesus tells the old, old story so precious to thirsty souls, how a well can be opened in every heart and give of its stores unceasingly. She forgets that it is a Jew before her. In the longing of her eyes, in the dumb pleading of outreaching hands, her soul cries out for the wonderful gift of God. As she reaches after the prize, she is checked, surprised, overwhelmed, by a sudden command, "Go, call thy husband, and come hither." Husband? She readily allows that she has none. But why does she then draw back, why do her dark eyes seek the ground, why does her tongue falter? Ah, out of a careless, shameless

life she has strayed by chance to this spot to meet a mysterious stranger who knows her through and through, and now confronts her with the truth. A look of awe deepens in her eyes. "Some prophet," she is saying in her heart. It will not do to linger on this subject of morals. It will be safer to talk about an old ecclesiastical dispute. She remembers once more that he is a Jew, and adroitly changes the subject. Ah, she cannot avoid a meeting with her Judge and Saviour! He brings her to the solemn necessities of spiritual worship. And what does she say about Messiah who "will tell us all things?" Then it is he startles her with the assertion, "I that speak unto thee am he." The mystery that hides him falls away, and he of whom prophets dreamed and poets sang, for whom the weary centuries had hoped, makes himself known to that single auditor, an obscure, sinful woman who had come to draw water from Jacob's well.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Jesus the Living Water.* Introduce the lesson by a little talk about a journey. Speak of different ways of travel. Tell that this journey was made by Jesus and his disciples; let children tell how they think Jesus traveled. Bring out the fact that, though the Lord and maker of all things, Jesus yet lived among us as a poor man for our sakes. Trace the journey on the map, or locate Samaria on the board, between Judea and Galilee. Tell briefly why the Jews and Samaritans were not friendly. The Samaritans were not idolaters, but they did not receive the whole word of God; they built a temple in which to worship on Mount Gerizim, and would not go to Jerusalem to worship, and thus made the Jews dislike them so much that a Pharisee would not even drink water from the hand of a Samaritan! Show a picture of an Eastern woman at the well, and talk a little about the Eastern custom of carrying water.

Tell that Jesus was a Jew, and ask children if they think he would speak to a Samaritan. They will say yes. Take the opportunity to show how unlike Jesus it is to refuse to be friendly with any body, and teach that we must be like Jesus in this if we are his children.

If the children have heard the lesson story at home, or in division classes, you can call out the conversation between Jesus and the woman by a few questions. Make them understand that Jesus talked about a kind of water of which the woman knew nothing. That was because she did not know

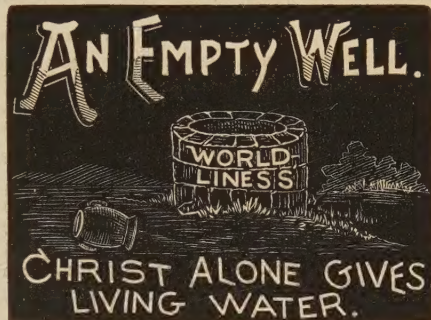


Jesus, and what he came into the world for. Print on

the board "Living Water." Tell that Jesus said this was what he gave. He said that it should be like a well, or fountain, in the heart of one who believed in him. Show a drooping flower. Ask what water will do for it? Children know that it will freshen, give new life to it. So water from the fountain which Jesus supplies will give new life to the soul which is drooping without it. What happens to the flowers and the grass when they get no water? They fade and die. So our souls must die without the living water, which is Jesus himself. How shall we get the living water? Show the hand holding out a cup. Tell that our cup is our want. Do we want Jesus to live in us? Then we must take him. Sing, "Jesus the water of life will give."

Blackboard.

BY J. B. PHIPPS, ESQ.



Suggestions for review of the blackboard lesson from the superintendent's desk: Compare the journey of life to a journey over a road where there are heat and dust, and but little shade. Tell of the intense thirst that would cause the traveler to suffer; the longing for cool, living, running water; the coming of the weary one to a well, with its stone walls and pitcher; its outside promise of relief; the lowering of the pitcher, and the disappointment in finding that the well is empty. Thus it is with the well of worldliness—it has no living water. Those who try to quench their thirst at it grow old, "dropping buckets into empty wells, drawing nothing up." There is One that is ever near, ready to lead us to a living fountain of pure water; that one is Christ. He alone can supply our need. The person who does not drink of this fountain cannot give a cup of cold water to any one in Christ's name, and hath no reward.

"Jesus the water of life will give,
Freely, freely, freely."

A. D. 28.]

John 4. 27-42.

[Commit to memory verses 35-38.]



this the Christ?

30 Then they went out of the city, and came unto him.

31 In the meanwhile his disciples prayed him, saying, Master, eat.

LESSON VI. SOWING AND REAPING.

[May 9.

32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him *ought* to eat?

34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

35 Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together.

37 And herein is that saying true, One soweth, and another reapeth.

38 I sent you to reap that whereon ye bestowed no

labor: other men labored, and ye are entered into their labors.

39 And many of the Sa-mar'i-tans of that city be-
lieved on him for the saying of the woman, which tes-
tified. He told me all that ever I did.

40 So when the Sa-mar'i-tans were come unto him,

General Statement.

The seed dropped by Jacob's well springs up to har-
vest in an hour. One woman listens to the word, and a
whole city receives its benefit before sunset. The
woman of Samaria goes home rejoicing in the knowl-
edge that her Redeemer has come, and though she
leaves her water-jar at the well, yet she carries with her
the water of life to her thirsty neighbors. While she is
bearing her message, the Saviour is talking with his
disciples. Lifted up into a divine consciousness of the
present and the future, he sees the people thronging
from their city to listen to the Gospel; he sees in vision
all the Gentile world, of which that village is a type,
eager for the message which his disciples are to bring
to them; he sees that the hour long foretold by prop-
hets and psalmists has come, when the great harvest of

they besought him that he would tarry with them: and
he abode there two days.

41 And many more believed because of his own word;
42 And said unto the woman, Now we believe, not
because of thy saying: for we have heard him our-
selves, and know that this is indeed the Christ, the
Saviour of the world.

the world is to begin. It is not strange that while such
thoughts rush upon his soul in his exalted spiritual state
he does not care for the food which the disciples press
upon him. He has meat to eat which they know not;
his nature enjoys communings with the divine, and is
upheld by almighty hands. The Samaritans gather
around him eager for his instructions. They invite
him to their city, and he accepts the invitation, to the
wonder of his followers. For two days he tarries at
the foot of Mount Gerizim, and instructs the Samari-
tans. They have no dreams of secular empire, and no
Pharisaic righteousness to be swept away before they
can believe, so that at once they step into light, and a
little company of believers is drawn together outside of
Judaism, the first-fruits of Gentile Christianity.

Explanatory and Practical Notes.

Verse 27. Upon this. Just at the moment after
Jesus had announced himself to the Samaritan woman
as the Messiah or Saviour. **Came.** From the city,
where they had gone to buy food. **His disciples.** We
do not know how many were in the band at this time,
which was more than a year after his baptism. **Mar-
veled.** They were surprised to find him talking with a
woman, and especially with a Samaritan woman; for
one of the maxims of the scribes was, "Let no one talk
with a woman on the street, not even with his own
wife." **That he talked.** It is likely that the Saviour's
purpose was to suggest to his disciples the lesson which
they were slow to learn, that by the Gospel the distinc-
tions of race are removed, and all people made one.
Yet no man said. There was a look upon his face
which averted them and forbade inquiry. **What seekest
thou?** This to the woman. **Why talkest thou?** This
to the Saviour.

28. Left her water-pot. She was so overwhelmed
with the news which she had just heard that she ran at
once to repeat it to her people. Her leaving the water-
jar may have been from the excitement of the moment,
or as a pledge of her return, or because it would delay
her errand. **Her water-pot,** if carried in the hand, was
a large bucket of skin; or it may have been an earthen
jar, as the word is the same as that in the account of the
miracle at Cana. In that case it was carried upon the
head. **Saith to the men.** Here referring to the
people in general.

29. Come, see. This is the invitation which the
Gospel brings to every man, inviting inquiry and exami-
nation. Origen calls this woman "the apostle to the
Samaritans." **Told me all things.** Here we see that
the words of Jesus in ver. 16 had wrought a deeper con-
viction than had been apparent. "She states not what
he really told her, but what she was convinced he could
have told her." **Is not this the Christ?** Rev. Ver.,
"Can this be the Christ?" a question which would be
more likely to lead people to Jesus than would a decla-
ration of the fact that he was the Messiah. (1) *The first
impulse of the new believer is to bring others to the Sav-
iour.* (2) *The best testimony to the Gospel is that of
experience.*

30. They went out. The soil of Samaria was quick
to produce Gospel fruit. In a day more souls were won
in Samaria than in a year in Judea. **The city.** The latest
authorities agree that this was not the ancient Shechem,
but a little village near it, now called Askar, and half a
mile north of Jacob's well. **Came unto him.** Rev.
Ver., "were coming to him," that is, when the follow-
ing conversation took place.

31. In the meanwhile. After the woman had gone,
and before she returned with her people. **His disciples
prayed him.** They had left him weary and hungry by
the well, they returned to find him vigorous and alert,
with flashing eye and kindling looks, and too highly
wrought with excitement to feel a desire for food.
Master, eat. They urged him, because they saw that
he was absorbed in thought, while they were ready for
their repast. (3) *We must not forget our own bodies,
even while we are thinking of others' souls.*

32. I have meat to eat. Here as every-where
"meat" means food, which in the East is rarely animal.
That ye know not of. In the excitement of the hour,
in the full stretch of every faculty, while seeking a soul
and revealing divine truth, he had lost the desire for
food, for in supreme moments the spirit rises above the
body. Yet states like these are invariably followed by
a reaction, in which the spirits are apt to be depressed.
So it was with Elijah; and in the life of Christ we find
hints of such experiences, as in the agony of Gethsemane.
(4) *As with the Master, so with his followers, their true
sources of spiritual strength are unseen.* People often
wonder how it is that Christians are supported in times
of trial. Like the palm, they are not dependent upon
the ruins, for they have a spring at their roots.

33. Therefore said the disciples. Who were far
slower in spiritual apprehension than this Samaritan
woman. **One to another.** From their reverence to-
ward Christ, not venturing to ask him, but whispering
to each other. **Hath any man.** They suppose that he
is talking of food for the body, and wonder how he
could have obtained it.

34. My meat is to do. To the rightly constituted
nature, the doing of God's will, and working for his
cause, is not a burden, but a pleasure; and in it the soul
finds sustaining strength. **To finish his work.** Rev.
Ver., "to accomplish his work." What was this work?
To win souls, as instanced by this woman; and to die
for men, a thought ever present to the Saviour's mind.

35. Say not ye. Interpreted, the words would
mean, "You are wont to suppose that a long interval
must elapse between spiritual effort and its result.
And so it has been in the past, but it is not so now."
Four months, and then cometh harvest. Some have
inferred that this points to the time of the year, Janu-
ary or February, which is four months before the
harvest in central Palestine. **Lift up your eyes.** Per-
haps the disciples could at that moment see the Samari-
tans swarming from their village and hastening toward
Jacob's well, as the harvest of a seed dropped only an
hour before. **White already.** In the speedy faith of
this people they were to see a foretoken of the results
destined to follow their own labors in the Gentile world,
which was like Sychar, ripe for the harvest.

36. He that reapeth. By laboring to bring the souls
of men to a knowledge of Christ. (5) *Every teacher is one
of Christ's reapers. Receive wages.* The worker
for Christ is well rewarded in the joy of aiding to save
others, in the consciousness of being co-workers with
Christ in the development of his character, and in the
heavenly recompense. **Gathereth fruit.** In the sal-
vation of souls. **Unto life eternal.** Other fruit de-
cays, but this endures forever, for the saved soul
possesses a portion of the life of God. **Rejoice
together.** There are laborers of God whose work is
to sow, and others whose privilege is to reap. Here,
men do not always see the results of their work, but
there will come a day when sowers and reapers shall be
glad together in the harvest.

37, 38. One soweth, and another reapeth. The
prophets toiled, and the apostles reaped the reward;

one generation translates the Bible, another generation is renewed in character by it; a Judson and a Carey plant missions, and a century afterward their divine fruition is reached. **Whereon ye bestowed no labor.** Perhaps this refers to their recent labors in Judea, but in our opinion rather to their approaching work in the Gentile world.

39, 40. Many of the Samaritans...believed. Their faith was real, but it was weak and unintelligent. **For the saying of the woman.** Her testimony had prepared the people to accept Jesus as the Messiah. **They besought him.** How different their spirit from that of the Jews, who had enjoyed such greater privileges!

HOME READINGS.

- M.* Sowing and reaping. John 4. 27-42.
Tu. Sowing the seed. Psa. 126. 1-6.
W. The time to sow. Eccl. 11. 1-10.
Th. The reaping sure. Gal. 4. 1-10.
F. The satisfying food. John 6. 48-56.
S. A rewarded sowing. 2 Tim. 4. 1-8.
S. Reapers needed for the harvest. Luke 10. 1-11.

GOLDEN TEXT.

One soweth, and another reapeth. John 4. 37.

LESSON HYMN. L. M.

Hymnal, No. 811.

See where the servants of the Lord,
 A busy multitude, appear;
 For Jesus day and night employed,
 His heritage they toil to clear.
 The love of Christ their hearts constrains,
 And strengthens their unwearied hands;
 They spend their sweat, and blood, and pains,
 To cultivate Immanuel's lands.
 Jesus their toil delighted sees,
 Their industry vouchsafes to crown;
 He kindly gives the wished increase,
 And sends the promised blessing down.

TIME, PLACE, RULERS.—Same as in Lesson V. Also for Place, Sychar, see Descriptive Index.

CONNECTING LINKS. The disciples have returned. The wonderful story continues. See the picture: Jesus, the woman, the well of Jacob; on one side wondering disciples, Jews, and Galileans; on the other, astonished Samaritans. "The Jews have no dealings with the Samaritans."

DOCTRINAL SUGGESTION.—The spiritual harvest.

QUESTIONS FOR SENIOR STUDENTS.

- Sowing, v. 27-34.**
 Where had the disciples been while the conversation was proceeding between Jesus and the woman?
 Why did they marvel that he talked with her?
 Why did they not question him?
 How did the seed Christ had sown in the woman's heart spring to life?
 What did Jesus announce to his disciples as the purpose of his life?
 How had one of the earliest of God's heroes expressed the same thing? Job 23. 12.
- Reaping, v. 35-42.**
 Where was the woman while this conversation with the disciples was occurring?
 As it closes, who appear upon the scene?
 (Notice that the color of a Hebrew's garments was white.)
 What could suggest to Jesus' mind the figure in ver. 35?
 What is to be the reward of the reaper in God's harvest?
 What is the law of spiritual sowing and reaping?
 Whose sowing had prepared the world for the reaping done by Peter, Paul, and others?
 What was the harvest in Samaria?

Practical Teachings.

- The woman left her water-pot in her haste to tell her husband. What have I done with Christ's message to me?
- Jesus found doing his Father's will better than food or drink. Is it to me?
- Some Samaritans believed on testimony only: others

Two days. Days of work which was like rest to the Redeemer's heart, after his rejection in Judea.

41, 42. Many more believed. We do not read of any miracles at Sychar, yet there were many believers, who afterward may have formed the nucleus of the Samaritan Church established by Philip. **Because of his own word.** Their faith was the higher in character because it rested upon teaching and not upon miracles. **The Christ, the Saviour of the world.** A confession of Christ which recognized him, not only as the expected Messiah of their Israel (for the Samaritans claimed to be the true Israel), but of the whole world.

ers believed when they saw and heard. Have I believed at all?

4. Some day every created thing will confess as did the Samaritans: some his saved ones: some lost by their own choice. Which confession will be mine?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- Sowing, v. 27-34.**
 Whence had the disciples returned, ver. 8.
 What caused them to wonder?
 Whither did the woman go?
 What was her exhortation to her neighbors?
 How was it received?
 What did the disciples urge Jesus to do?
 What was his reply?
 What did the disciples suppose?
 What did Jesus say his support was?
 What was Job's testimony in regard to his service? Job 23. 12.
- Reaping, v. 35-42.**
 How long was it before harvest?
 What did Jesus say of the harvest field?
 What kind of harvesting is meant? Luke 10. 1, 2.
 Who shall be rewarded?
 What reaping will bring joy? Dan. 12. 3.
 Of what proverb was the service of the disciples an example?
 Why did many Samaritans believe?
 What favor did they ask?
 Why did others believe?
 What was their testimony?

Teachings of the Lesson.

Where, in this lesson, do we find—

- The duty of confessing Christ?
- The need of sowing before reaping?
- The reward of all true labor for God?

QUESTIONS FOR YOUNGER SCHOLARS.

- What did the Samaritan woman do? **She left the well.**
 Where did she go? **To the city to tell the people she had seen the Saviour.**
 Who came to the well where Jesus was? **His disciples.**
 What did they try to have Jesus do? **Eat of the meat they had brought.**
 What did he say to them? **"My meat is to do the will of Him that sent me."**
 What did Jesus mean by this? **That to do God's work was his food and life.**
 What did he tell his disciples? **"The fields are ready for the harvest."**
 What kind of a harvest? **The hearts of men waiting to receive their Saviour.**
 Who had sown the seed? **The prophets and John the Baptist.**
 What was the work for the disciples? **Reaping where others had sown.** (Repeat the Golden Text.)
 How could they do this? **By winning souls for Jesus.**
 What is there for both sower and reaper? **A heavenly reward.**
 Who believed on Jesus? **Many of the Samaritans.**
 What did they ask of Jesus? **That he would dwell with them.**
 How long did he stay in their city? **Two days.**
 What did they believe him to be? **"The Saviour of the world."**

Words with Little People.

- Are you sowing seeds of kindness,
 Little people, day by day?
 Are you helping to point your playmates
 To the true and only way?

"Are you sowing in life's bright morning
Seeds that you will want to reap?"
Hear the voice of *Jesus* saying,
What are you sowing, dear children, to-day?
"By and by the harvest will be gathered,
What are you sowing, sowing, to-day?"

THE LESSON CATECHISM.

[For the entire school.]

1. After talking with Jesus what did the woman of Samaria do in her own city? **She called the people to Christ.**
2. To what did Jesus compare the world in speaking to his disciples? **To a field white for harvest.**
3. What does he gather who works for Christ? **Fruit unto life eternal.**
4. What is said of work for Christ in the Golden Text? **"One soweth," etc.**
5. What was the result of the Saviour's visit to the Samaritan city? **Many believed on him.**

TEXTS AT CHURCH.

Morning Text.....
Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Master of the Reapers.

- I. HIS OMNISCIENCE.
Told me all things that ever I did. v. 29.
"Treasures of wisdom and knowledge." Col. 2. 3.
"Naked and opened unto the eyes." Heb. 4. 13.
- II. HIS ATTRACTIVENESS.
1. *They went out.... came unto him.* v. 30.
"Will draw all men unto me." John 12. 32.
2. *Besought him.... tarry with them.* v. 40.
"Constrained him.... Abide with us." Luke 24. 29.
- III. HIS DIVINE FOOD.
Meat to eat.... ye know not. v. 32.
"Eat of the hidden manna." Rev. 2. 17.
"Secret of the Lord.... that fear him." Psa. 25. 14.
- IV. HIS ENJOYMENTS.
1. *Do the will of him that sent me.* v. 34.
"I delight to do thy will." Psa. 40. 7.
2. *To finish his work.* v. 34.
"I must be about my Father's business." Luke 2. 49.
- V. HIS FOREKNOWLEDGE.
Fields are white already to harvest. v. 35.
"Go ye into all the world." Mark 16. 15.
"The harvest truly is plenteous." Matt. 9. 37.
- VI. HIS REWARDS.
1. *He that reapeth receiveth wages.* v. 36.
"Every man shall receive his own reward." 1 Cor. 3. 8.
2. *Gathereth fruit unto life eternal.* v. 36.
"Ye are our glory and joy." 1 Thess. 2. 20.

THOUGHTS FOR YOUNG PEOPLE.

Work for Souls.

1. The best worker for souls is one who has enjoyed an experience of personal contact with Christ; and the time to begin work is the hour of conversion. See the promptness, the earnestness, and the power of this woman in her work for Christ! vers. 28, 29.
2. The best work for souls is the testimony of one's own experience, united with an appeal to "come and see." Notice that this woman simply told what Christ had done to her. There is no logic as strong as that of personal experience. vers. 29, 30.
3. There is a joy in work for souls which lifts the

worker above the body. The disciple as well as the Master has meat to eat that others know not of, and there is no delight so rich as that of seeing the result of labor for Christ. vers. 31-34.

4. Work for souls brings a result sooner and larger than we expect. Sometimes, when we think to wait long after sowing, we find immediate and glorious results; for he who sends out the worker has already prepared the soil. ver. 35.

5. The worker for souls receives an abundant reward, in the success of his labors, in the smile of his Master; and will obtain an eternal recompense hereafter. ver. 36.

6. The worker for souls finds that he enters into the benefit of labor bestowed by others. We pick fruit from trees planted by men before us in the spiritual garden. vers. 37, 38.

English Teacher's Notes.

THERE is no earthly thing on which man is more dependent than the harvest. Should this fail, his sustenance is gone. Should this be abundant, he enjoys plenty. At the same time there are few things more wonderful. That dry, worthless-looking seed, buried away in the earth, out of sight, should rise from its tomb to feed thousands, and be to man the "staff of life," is more wonderful than any tale of enchantment. Yet we all expect it. We look to see the green blades springing up; we anticipate the yellow waves of the corn field; we count upon the ripening of the full ears and the gathering in of the harvest. And this yearly miracle furnishes us with a figure of speech used in speaking of the most diverse subjects. We speak of a small, but carefully invested, sum of money as producing a golden harvest. We speak of some crooked steps as resulting in a harvest of strife and misery; of a kindly deed as bringing forth a harvest of good. In general, however, the harvest is an emblem of success and rejoicing, and to express a season of the greatest gladness, the prophet Isaiah can find no more fitting expression than this: "They joy before thee according to the joy of harvest." Isa. 9. 3.

Two things are principally necessary to constitute a harvest. First, there must be a sower. The seed, though it contain within itself the principle of life, growth, and fruitfulness, will never produce any thing unless it be sown in the ground. Many a child can tell from his own experience that the seed put away in a drawer remains seed and nothing else, but that sown in the ground it brings forth something very different. Secondly, there must be reapers. Let the fields be never so rich with waving grain, there will be no bread for man's need unless the corn is reaped. From far and near the reapers must gather, other things must be put aside, the sickle must be vigorously used, or the rich supply may be wasted and come to nothing. But let us remember, the sower goeth before the reaper. "One soweth," and then, as a matter of consequence and result, "another reapeth."

We read in the passage for to-day about a harvest. We are shown,

1. *The Sower.*

(1.) He is up early and abroad in sowing time. It is no pastime with him, but a matter of downright, earnest labor. This is what we see here. The disciples had left their Master, sitting, hungry and thirsty, by Jacob's well. But his time had not been spent in repose. His own need has been forgotten. He has been sowing the seed of eternal life in a soul. We are not even told that his parched lips have been refreshed by a draught of water. To sow this seed in this soul he has come into Samaria. And to sow it at all he has come down from heaven. His work is not just an easy occupation. It is downright labor and self-sacrifice.

(2.) And the work of the sower is a matter of patience. As he trudges across the bare fields, carefully scattering seed in the prepared furrows, he sees nothing yet of the promise of harvest. For that he must wait. And when our Lord accosted the woman of Samaria there was no visible prospect of any thing good springing up in her heart. Look at the churlish answer to his request, and the incredulous amazement with which she received his first announcement of the living water he had to give. See how patiently he conversed with her. And this is just a picture in miniature of his patient work in the world—repulsed—disbelieved—misunderstood—yet still sowing the “words of eternal life.” Chap. 6. 68.

But the work of the sower is one of hope and gladness. He looks forward over the months of waiting to the happy harvest time. Or it may be one of obedience—sowing for his Master. With our Lord it was both. Not thirst and weariness alone, but hunger also, was forgotten: “I have meat to eat that ye know not of. . . . My meat is to do the will of him that sent me, and to finish his work.” Here was obedience, and there was also the joy of hope: “then cometh the harvest.” And so it was with his life-work: “I came down from heaven, not to do mine own will, but the will of him that sent me” (chap. 6. 38); “Who for the joy set before him endured the cross,” etc. Heb. 12. 2.

2. *The Promise of Harvest.*

While our Lord was talking with his disciples, the seed sown was already springing up. The woman had called her towns-people, and partly from belief in her testimony, partly from the desire to hear and judge for themselves, they came out to find Jesus. As the little group by the well turned their eyes whence they had journeyed, they saw before them the rich corn fields with their promise of plenty. But turning them the other way they looked toward something far brighter and more wonderful—a spiritual field, already “white unto harvest.” Quickly had the word of life found entrance here, and he whom the rulers at Jerusalem had neglected was received and welcomed by these despised Samaritans.

The great Sower comes among us too. And where he sows there shall one day be a harvest. But in whose hearts—in whose life—shall it be?

3. *The Reapers.*

Who are they? “I sent you to reap,” said our Lord to his disciples. They had no share in sowing this seed in Samaria, but they were to share in the joy of the harvest. Some of it they shared, even then. And who can tell how much they enjoyed of it in after years? And this is the great law of his kingdom: “One soweth, and another reapeth.” “One soweth:” One is the great Sower, others follow in his train, but he went foremost and alone, and sowed what all his people shall ever reap. “Another reapeth.” Christ would have all his people put their hands to the reaping. There are little ones, there are ignorant ones, there are heathen, just waiting to be won for him. In a very remarkable manner, at this present time, the fields are “white to the harvest.” And whoever would share the “joy of harvest” at Christ's return, must be up and reaping now. Men may wield the sickle; children may pick up the sheaves. There is work for all. Whoever belongs to Christ, to him comes the word, “I sent you to reap.” And let the teacher remind his class that “he that reapeth receiveth wages, and gathereth fruit unto life eternal.”

Berean Methods.**Hints for the Teachers' Meeting and the Class.**

Begin with a review of the last lesson. . . . Give a word picture of Jacob's well, and a group around it—a woman just leaving her water-jar, a company of men with food in their hands looking on in wonder, the Saviour with a strange glow and majesty upon his face—and ask what the picture represents. . . . In presenting the teachings of this lesson there are two lines, either of which may be taken. One is “Christ the Master of the Reapers,” of which the outline is given in the Analytical and Biblical Outline. . . . The other is “Work for Souls,” upon which some suggestions are given in the Thoughts for Young People. . . . Illustrate each thought as it is presented. . . . Teacher, tell your own experience of salvation to your class, and invite your scholars to the Saviour. . . . Show how glorious are the rewards of working for Christ. . . . Let the teacher and superintendent present to the scholars the noblest aim in life, which is not to get riches, but to work for God.

References. FREEMAN. Verse 27: Contempt for women, 796.

Songs from the Epworth Hymnal.

- 213. I love to tell the story.
- 214. Am I a soldier of the cross?
- 215. Must Jesus bear the cross alone?
- 218. Saviour, thy dying love.
- 221. Now just a word for Jesus.
- 225. Soldiers who to Christ belong.
- 226. O scatter seeds of loving deeds.
- 228. Work, for the night is coming.
- 230. Give me some work to do.
- 242. The Lord into his garden comes.

Primary and Intermediate.

LESSON THOUGHT. *Working with Jesus.* Recall by a few well-chosen questions the last lesson. Finish the story, leaving with the children the distinct impression that the every-day work of Jesus was to get people to know him, and that now he wants his disciples, big and little, to carry on the same work.

Tell what it is to introduce people to one another. Illustrate by example, if thought best. Show that when we tell some one who does not know Jesus who he is, and that he is our Friend, we are introducing him. That is working for Jesus, and working with him, too, for this is the kind of work he did, and it is a kind of work little children can do.



Call for Golden Text. Ask what it is to sow. Show plant, drawn on the board, or a living plant taken up by the roots. What did this come from? Where was the seed placed? Did it all grow at once? Bring out the thought of the seed ready for the soil, the soil waiting for the seed, and the sun and rain sent by God to carry on the growth. What is it to reap? Tell that when the plant is ripe it is time to gather or reap it.

Tell that the Holy Spirit drops seeds into hearts. Make a tiny spot in the heart, to stand for a seed. Call for some Bible text that the children are familiar with. Tell that this is one of God's seeds dropped into their hearts by his Spirit. Make another: let the class sing softly a single verse of some sweet hymn. This is another. So lead the children to see that all the holy lessons they are learning, are God's seeds lying hidden away in the heart. Print "One soweth," and teach that the One is God.

Ask, Do all seeds planted in the earth come up? No: some spoil. Some are too near the top, and are carried off by birds. Some are too deep down, and lie there and spoil. So with seeds planted in our hearts. What can we do? Ask God to send his sun and rain and dew upon us to make our heart-seeds grow. Ask him to teach us how to sow his seed in other hearts, and to make them spring up and grow. So we shall be working with Jesus, the great Sower, and one day we shall reap what we have sown with great joy. Sing "Bring-ing in the sheaves."

Lesson Word-Pictures.

Here come the disciples from the city, their arms burdened with food, Simon, Andrew, Philip, and the others, but why this startled look, as they reach the well and their Master? Is there a leper, a viper, a lion in the neighborhood? Only that woman crouching on the ground, her neglected water-pot at her side, a look of bewilderment on her face; she has seen the very Messiah! Perhaps she does not notice the surprised, quickly averted, and possibly scornful faces of the disciples. She hastily rises, quits her water-pot—of so little importance now—and hurries away to tell of better waters than even those which Great Father Jacob's well can yield. She tells one man in the market-place, another at his work-bench, a third in the door-way of his home, and O, there is a thirsty old beggar at the corner! She must tell him the news. Precious water,

all for nothing! Such a gospel! Out of the city they hurry, eager, excited, curious to see and hear and get! Hurrying also to see a Jew! Ahead of them all, though, is the woman, breathlessly outstripping every body. Such a strange scene! When did ever Samaritans so long to see a Jew? The Saviour, seeing afar, knows who are coming. His heart is stirred. He declines to eat. What, the Master not eat? Look at the disciples' astonished faces! They have been in the city, they have bought food, and now the Master gently presses it away! But look again! Telling them of the bread of his Father's work on which he lives, he bids them look off. See the grain fields in the beautiful valley! But he notices other fields ripe to-day for the reaper. There are those Samaritans hurrying toward him upon whom his eyes may have been fastened that very moment, for here is a white harvest-field. They are gathering about him now. How gladly they listen to him! When they return to their homes, there goes the happy Samaritan woman in their midst, her water-pot on her shoulder. But who follows? Jesus, the Jew, to be the Samaritans' guest for two days? The Saviour of the world, rather, to seek and save his lost ones.

Blackboard.

BY J. B. PHIPPS, ESQ.



DIRECTIONS. Draw the representation of the growing grain and the crown with yellow chalk (white will do) before the school assemblies. Also write these words in their proper places: *Sowing, Work, Jesus, Eternal Life.*

EXPLANATION. The sowing is the part of our work. How must we work? (Write) "With Jesus," "Like Jesus," "For Jesus." Our Saviour was always sowing the Gospel seed. We may not see the harvest. What is it? *Souls to be saved.* We may not witness their conversion, but the harvest of redeemed souls may come from seed we sow. Whether we sow or reap, we have the reward of a crown of eternal life.

THE CHRISTIAN WORKER

BLESSED IN | SOWING | TO GOD'S GLORY.
| REAPING |
Let us tell others about Christ.

A. D. 28.]

LESSON VII. THE NOBLEMAN'S SON.

[May 16.]

John 4. 43-54.

[Commit to memory verses 48-51.]
43 Now after two days he departed thence, and went into Gal'i-lee.

44 For Je'sus himself testified, that a prophet hath no honor in his own country.

45 Then, when he was come into Gal'i-lee, the Gal'i-le'ans received him, having seen all things that he did at Je-ru'sa-lem at the feast: for they also went unto the feast.

46 So Je'sus came again into Ca'na of Gal'i-lee, where he made the water wine. And there was a certain nobleman, whose son was sick at Ca-per'na-um.

47 When he heard that Je'sus was come out of Ju-de-a into Gal'i-lee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 Then said Je'sus unto him, Except ye see signs and wonders, ye will not believe.

49 The nobleman saith unto him, Sir, come down ere my child die.



50 Je'sus saith unto him, Go thy way; thy son liveth. And the man believed the word that Je'sus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told him, saying, Thy son liveth.

52 Then inquired he of them the hour when he began

to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* at the same hour in the which Je'sus said unto him, Thy son liveth: and himself believed, and his whole house.

54 This is again the second miracle that Je'sus did, when he was come out of Ju'dea into Gal'i-lee.

General Statement.

The visit of Jesus to the village of Sychar was an incident of his journey, resulting from what seemed a chance meeting with the woman at Jacob's well. After staying two days among the Samaritans, who were eager to receive his teachings, he pursued his journey toward Galilee. This was the home of his boyhood, the region where he had been known only as a carpenter, and not as a teacher. He knew full well that he could not expect to be received as a prophet until he had gained a prophet's fame elsewhere. He had therefore chosen to spend a year in Judea, in and around the capital, where his teachings and his miracles had awakened universal interest. It is true that the number of those who fully believed in him was small, and the leaders of Jewish society, both in the Church and the State, Pharisees and Sadducees, had pronounced against him. Yet there was in the heart of the masses a feeling that he was indeed a teacher with divine authority, and throughout

Galilee the people were eager for his appearance. He came again to Cana, and at once the news of his arrival was borne throughout the province. It reached a nobleman at Capernaum, who was watching over the couch of his dying boy. A hope arose in the father's heart that this prophet might be able to restore his child. At once he started for Cana. It was a steep ascent among the mountains, but he reached the city, and found the Master, and begged him to come down and save his child's life. In the eyes of Christ a nobleman was as a peasant, and this nobleman had a soul to be saved as well as a son to be healed. He addressed himself to the man's heart, seeming to care but little for the curing of his child. He led him onward from belief to faith, and sent him on his way trusting in the promise of his Saviour alone. The father found his son restored to health, and father, son, and family together rejoiced in the faith of disciples.

Explanatory and Practical Notes.

Verse 43. After two days. "The two days," as in Rev. Ver., the two days already named in verse 41, not two more days. **He departed thence.** From Sychar, at the foot of Mount Ebal. **Went into Galilee.** The northern province of Palestine in the New Testament period, situated between the Mediterranean Sea and the two lakes, Merom and the Sea of Galilee. Its people were less bigoted than those of Judea, though as strong in loyalty to their national faith and hope. Josephus says that Galilee contained over two hundred cities, the smallest of which held fifteen thousand inhabitants. This is correct (which is doubtful) would give a population of three or four millions. (1) *See the eagerness of our Saviour to enter upon his work.*

44. For Jesus himself testified. This seems to give as a reason for going into Galilee the fact that a prophet is without honor in his own country. But Galilee was his own country; hence the statement is perplexing. Taking into account the statement of the next verse, that the Galileans received him on account of his miracles in Jerusalem, the best explanation seems to be that Jesus, knowing that a prophet has no honor in his own country, did not begin his ministry in Galilee, but in Judea, and only came to his own province when he had gained honor at the capital. **A prophet hath no honor.** Burns in Ayrshire was only a plowman, Wordsworth at Rydal Mount was considered a crank, and Robertson of Brighton died almost unknown in his own city. Greatness needs distance to be recognized. (2) *Let us be ready to honor those whom God honors.*

45. Then, when he was come. When he came to his own country with the fame of a prophet and worker of miracles. **The Galileans received him.** The report of the miracles wrought at Jerusalem had preceded him to Galilee; but the gospels have made no mention of what those miracles were. **At the feast.** The annual feast of the Passover, mentioned in John 2. 13. **They also went.** This is stated for the Gentile readers of the Gospel, who might not be aware of the fact that the Jews of Palestine made annual pilgrimage to the Passover, which could be kept only at Jerusalem. (3) *Let us not be behind these Jews in attendance upon God's house.*

46. Again into Cana. This place was north of Nazareth, whether at the locality now known as *Kefr Kenna* or *Kana el-Jelil*. From this place came at least one of his disciples, Nathanael, and it is probable that Mary his mother had relatives there. **A certain nobleman.** Literally, "one belonging to the king." The king at that time was Herod Antipas, who had just put in prison John the Baptist. If the mention in Luke 8. 3, refers to this nobleman, as some think, his name was Chuza, and his wife's name was Joanna. **Whose son was sick.** (4) *Greatness does not exempt men from the ills of life.* There is misery behind lace curtains as well as in hovels. **At Capernaum.** A city on the north-western shore of the Sea of Galilee, probably the place now known as *Khan Minyeh*. Soon after this miracle it became the home of Christ during the rest of his ministry.

47. He went unto him. A journey of nearly twenty-five miles over the mountains west of the Sea of Galilee. **Besought him that he would come down.** Capernaum by the sea is thirteen hundred and fifty feet lower than Cana among the mountains. **Heal his son.** To the agonized father, the restoration of his son was the all-important work; but to Christ, who saw both worlds, it was a matter of less importance than the faith of the man himself. (5) *Teacher, impress the truth that children die, that a child needs to prepare for another world, and that the best preparation for death is a preparation for life.*

48. Then said Jesus. Rev. Ver., "Jesus therefore said;" because the man was looking for a healer rather than for a Saviour. **Except ye see signs and wonders.** These words were spoken, not as a reproach, but to lead the nobleman up from a faith which selfishly sought for miracles to a higher faith which sought for salvation. **Ye will not believe.** Christ was constantly endeavoring to turn the thoughts of men from his outward works to his inward work of grace, which was the greater, as the soul is of more value than the body.

49. The nobleman saith. By his words he showed an intense affection and desire for his son's restoration, and a belief in Christ's power which was capable of enlightenment into living faith. **Sir.** In the original, "Lord." **Come down ere my child die.** He had as yet no thought that his son could be restored without the Saviour's presence.

50. Go thy way; thy son liveth. These words were at once a test and strengthening to his faith. By them he was tried and lifted up at once into a higher and nobler trust. **Believed the word.** Hitherto he had believed in the power of Jesus, now he believes in his word. **Went his way.** Not hastily, but calmly proceeding on his homeward journey with full faith that the cure had been effected. From the fact that he did not meet the servants until the next day, it is clear that he remained during the night either at Cana or some place on the way. An anxious, doubting spirit would have gone home in haste, or begged Jesus to come in person. (6) *True faith rests in the promises without fear.*

51. His servants met him. While he was descending the mountains with trust and peace, they were ascending them with glad news. **Thy son liveth.** Meaning, as Christ meant in the same words, that he was not only alive, but with a prospect of lengthened life and restoration. (7) *Christ has power to heal the sickness of souls, no less than of bodies.*

52. Then inquired he of them the hour. His faith told him that it was at the very time when Jesus spoke the words which gave him hope. **When he began to amend.** The father had looked for a gradual improvement, a turn in the tide of disease, but he had not ventured to hope for a sudden restoration to health. So some expect a gradual development of character from sin to righteousness, while Christ does better for us than we dare to dream. **Yesterday at the seventh hour.** It is somewhat uncertain whether John used

the Oriental or the Roman notation of time. We incline to the former view, which would make this hour one o'clock in the afternoon. **The fever left him.** It was more than an improvement; the disease left his body sound and whole. (8) *This is God's way of taking away sin.*

53. So the father knew. If Christ had gone with him to his own home and there wrought the miracle, or even if he had spoken the word without giving the apparent rebuke, the event would have been less remarkable. **Himself believed.** Believed fully not only in Christ's power to work miracles, which all recognized,

but in him as the Messiah of Israel; he became a disciple of Christ, and thus a nobleman indeed. **His whole house.** See the influence of a believing parent: one man brings an entire household to the Lord. (9) *What a responsibility for the family rests upon its head!*

54. This is again the second miracle. Not that it was in the order his second miracle of all, but **when he was come out of Judea.** His first miracle was the turning of the water into wine; then followed a number of miracles in Judea; then came this miracle, wrought like the first, when he came from Judea to Cana.

HOME READINGS.

- M.* The nobleman's son. John 4. 43-54.
Tu. A prophet without honor. Isa. 53. 1-12.
W. The unbelieving people. Matt. 12. 38-45.
Th. True faith's reward. Matt. 15. 21-31.
F. The widow's son. Luke 7. 11-17.
S. Confidence in God. Job 42. 1-6.
S. The source of healing. Psa. 107. 1-20.

GOLDEN TEXT.

Jesus saith unto him, Go thy way; thy son liveth. John 4. 50.

LESSON HYMN. L. M.

Hymnal, No. 306.

Deep are the wounds which sin has made;
 Where shall the sinner find a cure?
 In vain, alas! is nature's aid;
 The work exceeds her utmost power.
 But can no sovereign balm be found,
 And is no kind physician nigh,
 To ease the pain and heal the wound,
 Ere life and hope forever fly?
 There is a great Physician near;
 Look up, O fainting soul, and live;
 See, in his heavenly smiles, appear
 Such help as nature cannot give.

TIME.—The weeks following story of last lesson, A. D. 28.

PLACES.—Sychar, Cana, Capernaum. (See Descriptive Index.)

RULERS.—Same as before. See Lesson II.

CONNECTING LINKS.—The northward journey is continued. There is no record that he goes to Nazareth, but to Cana, where, perhaps, he has relatives. His power and fame have preceded him. A nobleman in a neighboring city hears of Jesus' visit in Cana. His son is dying. Surely he who can make water into wine can control disease. He has heard of his teaching in Judea. He sends for the Saviour.

DOCTRINAL SUGGESTION.—The power of Christ.

QUESTIONS FOR SENIOR STUDENTS.

1. At Cana, v. 43-46.

In which direction was Jesus journeying when he came to Sychar?

How long did he remain there?

If he still journeyed northward, to what province would he come?

To what village did he come?

How long since he was there before?

What reasons can you give for the presence of ver. 44 in this story?

What custom of all the Jewish people is hinted in ver. 45?

What happened to make this visit to Cana memorable?

2. A Call, v. 47-49.

What caused the nobleman to appeal to Jesus?

Give another reason.

Did he send or go himself?

What tendency of the people did Jesus rebuke in his answer?

How did the nobleman treat this rebuff?

How did his answer show his faith?

What difference in station between the two men?

3. A Cure, v. 50-54.

Where was the son who was sick?

How far away was Jesus?

What act of faith is here recorded?

What did the nobleman think caused his son's recovery?

What did his family think?

What did John the apostle think caused it?

Could it not have been accounted for by natural causes?

What other miracle did Jesus perform upon one far distant from him?

Practical Teachings.

1. God sometimes seems to refuse us when he is only testing us.

2. We should take God's promises as sufficient, and act as though we knew they were fulfilled.

3. God often causes circumstances to occur to confirm our faith.

4. The nobleman had hardly any foundation to rest his faith upon. Yet he believed and obeyed. Have I? I have infinitely more to found my faith upon.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. At Cana, v. 43-46.

How long did Jesus remain at Samaria?

Whither did he journey?

What treatment did he expect?

Why did the Galileans receive him?

How did they know of his miracles?

To what city of Galilee did he return?

What miracle had Jesus wrought in Cana?

Who was sick at Capernaum?

2. A Call, v. 47-49.

Of whom had the centurion heard?

What did he do to secure his help?

What answer did Jesus make to his call?

What was the ruler's reply?

3. A Cure, v. 50-54.

What assuring command did Jesus give him?

How did he show his faith in Jesus?

What good news met him on the way?

What did he inquire of his servants?

When did the cure commence?

What had occurred at the same hour?

What effect had this miracle on the ruler?

On his household?

Teachings of the Lesson.

Where in this lesson do we see—

1. The plea of anxious love?

2. The answered prayer?

3. The power of faith?

QUESTIONS FOR YOUNGER SCHOLARS.

Who came to Jesus while he was in Cana? A nobleman of the king's court.

What did he ask of him? To heal his son.

Where was his son? In Capernaum, a day's journey from Cana.

What did Jesus tell him? "Unless you see wonderful things, you will not believe on me."

How had the Samaritans believed? Without seeing miracles.

What was the nobleman's prayer? "Sir, come down ere my son die."

How did Jesus answer it? (Repeat the Golden Text.) Did the nobleman believe Jesus' word? He did; and turned to go home.

Who met him on the way? His servants.

What good news did they bring? That his son was alive and better.

When had he begun to get well? The same hour that Jesus promised he should live.

Who believed on Jesus? The nobleman and his whole house.

How does Jesus want us to believe on him? By faith.

What has he told us? "Blessed are they that have not seen and yet have believed."

Words with Little People.

Jesus told that dear father, who came to him to cure his little boy, the Golden Text. The father believed, went on his way, and found that the very hour Jesus spoke the word the fever left him. "What a splendid thing for Jesus to do!" "Wish he was here now!" "Still he comforts fathers' hearts, Life and strength and joy imparts; Still the children's friend is he, As of old, by Galilee."

THE LESSON CATECHISM.

[For the entire school.]

1. To what place did Jesus go after leaving Samaria? **To Cana in Galilee.** 2. What did a nobleman ask of Jesus at Cana? **To come and heal his son.** 3. Where was his son at the time? **At Capernaum, fifteen miles away.** 4. What did Jesus say to him in the Golden Text? **"Jesus saith,"** etc. 5. How did the father receive the words of Jesus? **He believed, and went home.** 6. What did he hear before he reached his home? **"Thy son liveth."** 7. At what hour had the fever left the son? **At the hour when Jesus spoke.**

TEXTS AT CHURCH.*Morning Text*.....*Evening Text*.....**ANALYTICAL AND BIBLICAL OUTLINE.****Seeking Jesus.****I. A TROUBLED SOUL.***A certain nobleman whose son was sick.* v. 46.*"Affliction worketh.... weight of glory."* 2 Cor. 4. 17.*"Chastened us.... for our profit."* Heb. 12. 10.**II. HEARING OF JESUS.***He heard that Jesus was come.* v. 47.*"How shall they hear without a preacher?"* Rom. 10. 14.*"Told him that Jesus.... passeth by."* Luke 18. 37.**III. COMING TO JESUS.***He went unto him.... besought him.* v. 47.*"Seek ye the Lord while he may be found."* Isa. 55. 6.*"Casting away his garment.... came."* Mark 10. 50.**IV. SEEKING PERSISTENTLY.***Come down ere my child die.* v. 49.*"Always to pray and not to faint."* Luke 18. 1.*"Continuing instant in prayer."* Rom. 12. 12.**V. TRUSTING IN THE PROMISE.***Thy son liveth.... believed the word.* v. 50.*"Believe.... and thou shalt be saved."* Acts 16. 30.*"Staggered not at the promise."* Rom. 4. 20.**VI. FAITH REWARDED.***His servants met him.... thy son liveth.* v. 51, 52.*"All things.... to him that believeth."* Mark 9. 23.*"If ye have faith.... nothing shall be impossible."* Matt. 17. 20.**VII. A BELIEVING HOUSEHOLD.***Himself believed and his whole house."* v. 53.*"This day is salvation come to this house."* Luke 19. 9.*"Rejoiced.... with all his house."* Acts 16. 34.**THOUGHTS FOR YOUNG PEOPLE.****The Nobleman and his Son.**

1. Trouble comes to rich and poor alike; and death enters the nobleman's palace as well as the humblest cottage. v. 46.

2. Often trouble drives men to Christ when pros-

perity does not lead them to him. This man would never have sought the Saviour if sorrow had not come to his house. v. 47.

3. How much more earnest are parents in seeking the physical and temporal welfare of their children than in seeking their spiritual welfare! Yet the soul is more important than the body. v. 47.

4. True faith takes Christ at his word of promise, and asks no outward sign. v. 50.

5. The same power by which Christ could heal the nobleman's son while far away he can employ in answering our prayers for friends at a distance. v. 50-53.

6. The mercies of the Lord, and his abundant answers to prayer, should lead us to a faith that bringeth salvation. v. 53.

English Teacher's Notes.

We have seen the Lord Jesus in these first chapters of St. John's gospel, as the Light and the Word, as the Lamb of God, as the Dispenser of blessing, as the wonderful Teacher, as the Seeker of souls, as the Sower. In the passage for to-day he is brought before us for the first time as the Healer, and the Hearer of supplication.

I use the word supplication because we never read of prayer being offered to the Lord Jesus while he was on earth. After his resurrection we read twice that "they worshiped him." Matt. 28. 9, 17. But there was no prayer. Prayer is the way of communication given to man with the unseen God, and after the Lord was taken from his disciples, then "they prayed" (Acts 1. 24) to him. But what he was to those who made request to him on earth, that he is to those who offer prayer to him now. So that the story of his first recorded suppliant was surely given as a lesson for all suppliants who should come after.

The writer of the gospel specially notes this miracle as the second "that Jesus did when he was come out of Judea into Galilee." The first time he turned water into wine. The second time he healed a sick boy. And these were types, not only of the gracious works he came to do, but of the manner in which he would do them. The water was not turned into wine before the moment of need had actually arrived, and yet no one, save Mary, seems to have noticed the need, and no one else had thought of turning to him to supply it. He provided for the wants of that company, unasked by them. In like manner when human nature had been fully tried and found wanting, when it had been proved that both "Jew and Greek" had come utterly "short of the glory of God," when the need was the sorest, when night was the darkest, then the Son of God had come into the world to save sinners—come, unasked by them. But the second miracle recorded in this passage was performed in answer to the entreaty of an anxious father. Having come into the world, having given himself up for the good of sinners, the Lord Jesus now showed that he was ready to receive any needy one who might come, and to hear any request that might be brought to him. Having come as the Saviour he manifests himself as the prayer-hearer.

As the prayer-hearer we learn from this passage four things about him :

1. A report of all that he had done at Jerusalem had gone before him into Galilee, and the Galileans were ready to welcome the new Prophet and Teacher, desiring, probably, to see some signs and wonders wrought by him. Little did they understand the nature of his mission. At Cana, where his first miracle of loving provision had been quietly and unostentatiously performed, a courtier from Capernaum, some twenty miles farther, in the plain of Gennesaret, seeks him, eagerly beseeching him to come down and heal his son—in fact, to perform a miracle. But Jesus does not immediately consent, not that he did not know the state of the case, but as a lesson, probably, to those who stood by. Was the suppliant in earnest as to his cry for help, or was he simply desiring to have a wonder performed? This, our Lord would prove. And by his first answer to this first request, he showed that he demands sincerity.

2. The nobleman stands this test. He has but one desire at this moment. His mind is absorbed in the thought of his sick boy. It is not "signs and wonders" he is looking for, but actual succor. His one hope is that this great Prophet of whom he has heard so much will come home with him and heal his son. And Jesus still further tests him: "Go thy way; thy son liveth." What! Go back alone, when he had come on purpose to fetch the Healer—return where all seemed dark and dreary and hopeless—turn his back on the one quarter whence he looked for help? Yes, the command is distinct, and the word with it, "thy son liveth." Can he trust that bare word? Can he believe that at that moment, at that distance, the power has gone forth? This is what the Lord will prove. And by thus doing he shows that he demands faith.

3. This test, too, the nobleman stands. "He went his way." He has gone back to the son he left sick unto death, gone back without the Healer, gone back because he "believed the word that Jesus had spoken" and trusted him. And he goes back to meet messengers of peace, to hear joyful news, to clasp in his arms his restored child, and to make proof that the word he believed had been indeed, the moment it was spoken, all powerful. But he learned something else. He has got the object of his desire, the healing of his son, but not in the way he had expected, not in the way he had asked. His supplication has indeed been granted. But the Lord had shown that he answers in his own way, not in ours.

4. And there was one thing more. The story ends, not merely with a father's rejoicing over the restored son, but with a whole household believing in Jesus. Look at some of the promises to "him that believeth" (chap. 3. 16, 18; 5. 24; 6. 40, 47; 11. 25, 26), and see what a blessing had come to that house, how far wider, far deeper, far higher, far fuller, than the suppliant had ever expected. That is how the Lord Jesus hears sincere prayer and blesses those that trust in

him. He gives, not according to their expectations, but according to the greatness of his riches and his love.

It should be marked that in this matter the Lord demands no more than men demand of a suppliant. Who would care to grant a request made in insincerity? Which of us would like to help one who could not trust us? Whoever comes to the Lord with unmeaning words, putting up petitions for things he really does not wish for, or that he does not expect to get, need not be surprised if no answer is given. But where the Lord finds sincerity and trust, his ways are indeed higher than our ways, and his thoughts than our thoughts. Look at Isa. 55. 9, 11, and see the wonderful fruitfulness of his word. He will not fail. He will never disappoint. "He satisfieth the longing soul, and filleth the hungry soul with goodness." *Psa. 107. 9.*

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Recall the first miracle at Cana from the class.... Draw the line on the map representing the journey from Sychar to Cana.... Show Capernaum on the map, and tell about the nobleman in trouble.... Indicate the journey from Capernaum to Cana, relate the events, and show the nobleman returning.... Notice the line of teaching in the Analytical and Biblical Outline, which would form a good working outline.... Show in this event how trouble leads men to Christ, and how a soul advances from inquiry up to complete faith.... Another view of the lesson presents the wonderful knowledge and power of Christ: 1.) He knew men's hearts, *v. 44, 45*; 2.) He knew men's needs, *v. 47-49*. The real need of this man was not healing for his child, but salvation for himself; 3.) He knew how to lead men, *v. 48-50*; 4.) He knew all the powers of the unseen world, and how to use them, *v. 50-53*.... See the result, a household of believers.... An operator touches a button in New York, and a message is heard in London. In one age this would be a miracle, to another it is a common occurrence.... Christ's power was such that he could control all the powers of the universe.

References. FREEMAN. Verse 52: The seventh hour, 806.

Songs from the Epworth Hymnal.

- 99. Father, I stretch my hands to thee.
- 103. The gospel bell is ringing.
- 112. Come to Jesus and be saved.
- 115. Weary child by sin oppressed.
- 119. Pass me not, O gentle Saviour.
- 122. There's a gentle voice within.
- 126. Even me.
- 128. Jesus, my Lord, to thee I cry.
- 137. In this thy time of trouble.
- 143. I've found a joy in sorrow.
- 188. Lead, kindly Light.

Primary and Intermediate.

LESSON THOUGHT. *Jesus and the Body.*

REVIEW. Recall the teaching about Jesus, the great Sower, who puts the seeds of life into the heart. Teach that the same Jesus is the one who gives life to the body, and who keeps it there.

This lesson may be used to teach the sacredness of the body, which is God's temple. The story is one of interest, and if told by class teachers should be called out from the children by a few questions to make sure that they under-

stand it. Then the more practical teaching may be made interesting and forcible by some such plan as this: The rhyme given below should be put on the board beforehand with colored crayons. The words in italics may be illustrated. If you have no person to draw the little pictures, which are mostly very simple, pictures can be cut from papers and pasted or pinned up. Or, the verse may be printed entire, in illuminated letters, fancifully arranged:

*My hands, my feet, my face, my heart,
Arc of God's temple each a part;
He guards its gates by night, by day,
To keep all evil things away.*

("Guards," illustrated by a soldier; "night," by moon and stars; "day," by a rising sun.)

The children will be greatly interested in reading the blackboard, the more if it is a little difficult to read. Begin with the temple. What is a temple? The children will tell you that it is a place in which to worship God. Read from the Bible 1 Cor. 6. 19, and 2 Cor. 6, second clause of verse 16. Then talk of different parts of the temple, hands, feet, etc., teaching that God owns them all if they are parts of his temple, and that he wants us to take care of them for him. Teach that he sets a guard to watch his temple, the Holy Spirit, who tells us when danger is near. If we listen and obey, we shall be safe. Ask if the nobleman's boy was one of his temples? Yes, and so is each child. God was guarding the gates of his temple. The danger that was near was disease. The father believed that Jesus could do any thing he pleased with his own temple, even send sickness away. Can he? Yes, if it is best. Teach that if we have given ourselves to Jesus, and are minding him, we need not fear any thing, for Jesus will take care of us.

Lesson Word-Pictures.

Sorrow, black sorrow in the house of the nobleman; his child must die. The nursing of the mother, the skill of the physician, avail not. Life and strength are ebbing away like a tide forsaking the shore, and nothing can be done to stay this ebbing tide. But—there is the wonder-worker Jesus who has just come into Galilee! Perhaps, he can save the boy, for he made the water wine at Cana of Galilee. Yes, the nobleman says he will go to Jesus. And there he is, hastening off to find Jesus. The Saviour may have spied him coming; coming not with any look of interest in the country he is passing through, or interest in the people he meets, for he is thinking about the boy sick and dying at home.

He is anxious to find the great miracle-worker, and there he is with that majestic yet kindly look he always wears! How pitifully the man pleads with Jesus! You can see the agony in his face. You can hear the agony in his voice. He will not believe, though Jesus is telling him, without some great sign. And the only cry of the soul in its agony, thus proving its faith, is, "Sir, come down, ere my child die." What did the pleading father hear? "Go thy way; thy son liveth." He has gone now, resting in quiet assurance on the word of Jesus. But are these his servants coming to meet him? Yes, he can make out their forms and their faces. O what news do they bring about that dying son? Is he—but they are speaking! "Thy son liveth." What a radiance of joy lights up the face that has been clouded with anxiety! And when did the son begin to mend, he asks! Lo, at the very hour when Jesus had given to the father the assurance that the child should live!

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. The walls of pride and prosperity shut us out from the Saviour, and right between the two there is a gate-way that opens in time of extreme need. It is the gate of affliction. Sorrow and distress often open the way, when pride and prosperity stand like a stone wall. The nobleman in to-day's lesson might never have sought the Saviour if affliction had not visited his household, but as it was, "himself believed, and his whole house."

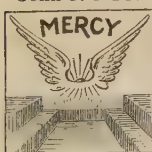
CHRIST.

His power is as great as his love.

F A I T H
ALONE CAN MEASURE THEM.

A. D. 28.]

John 5. 5-18.



pool: but while I am coming, another steppeth down before me.

8 Je'sus saith unto him, Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

10 The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed.

LESSON VIII. JESUS AT BETHESDA.

[May 23.]

[Commit to memory verses 6-9.]

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Je'sus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed wist not who it was: for Je'sus had conveyed himself away, a multitude being in that place.

14 Afterward Je'sus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews that it was Je'sus, which had made him whole.

16 And therefore did the Jews persecute Je'sus, and sought to slay him, because he had done these things on the sabbath day.

17 But Je'sus answereth them, My Father worketh hitherto, and I work.

18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

General Statement.

The Gospel of John leaves untold nearly all the events mentioned in the other gospels, and only relates those incidents which led to important results, or were accompanied by important teachings. Our record at this point passes over the transactions of several weeks, perhaps of several months, and again brings us to Jerusalem at the time of a feast. If it was the second Passover of the Saviour's ministry, as many writers suppose, we can name some of the events in the intervening time. He went to Nazareth, with the intention of opening his ministry in his early home, but was driven away by the unbelief and violence of his towns-people. He then selected Capernaum, on the shore of the Sea of Galilee, as his place of labor, and for several weeks preached in the synagogue. His words awakened interest, his miracles inspired wonder, and multitudes gathered to hear and see him. The demons were cast

out, the lame were made to walk, the sick became well, the lepers were cleansed, and the ministry of Jesus was growing more popular with each day. At this time Peter's wife's mother was healed, and the paralytic let down through the roof was restored. Jesus went up to Jerusalem to attend the Passover, and while there saw the crowds of sufferers at the Pool of Bethesda, waiting for the healing water to bubble up. He chose one man, who had long been helpless, restored him to health, and bade him carry away the roll of matting upon which he had been lying. He knew that this command would lead to controversy, for that day was the Jewish Sabbath, when such acts as bearing burdens were forbidden by the tradition of the elders. But it was necessary that the controversy should come, and that the Son of Man should be revealed as he was indeed, the Lord of the Sabbath.

Explanatory and Practical Notes.

Verse 5. A certain man was there. At the Pool of Bethesda in Jerusalem. This was a basin having five porches, the water of which had an intermittent action, and was supposed to be miraculous and healing. The traditional location of the Pool of Bethesda is north of the temple-area, at the *Birket Izrail*, where there is a large excavation three hundred and fifty by one hundred and thirty feet. Some authorities consider that the Fountain of the Virgin, south-east of the city, is the Pool of Bethesda, since it has still an intermittent flowing, and is considered curative of disease. **An infirmity.** The word in the original points to some disease like paralysis, and verse 14 hints that it may have been the result of an evil life. (1) *Sin affects the body as well as the soul.* **Thirty and eight years.** Not that he had been so long at the Pool, but that he had been diseased so long.

6. Jesus saw him lie. Rev. Ver., "saw him lying." Nothing escapes the eye of the Son of God. (2) *Are you a sufferer? Jesus sees you too.* **Knew that he had been.** As with the Samaritan woman, this man's entire history lay open to the Lord. **In that case.** These words are not in the original, but are supplied by the translators. **He saith unto him.** He selected this man as the subject of a miracle, probably because he saw in him the character that could be developed into faith. **Wilt thou be made whole?** He asked this question in order to arouse the impotent man from his despondency to awaken his will-power, and fit him for believing. (3) *Christ saves no man against his will.*

7. I have no man. "No man careth for my soul" is the cry of multitudes to-day. **When the water is troubled.** At irregular intervals the water ran or bubbled up, and it was believed that those who then stepped in were benefited. The statement that "an angel came down and troubled the water" is not in the true text, and forms no part of Scripture. The water may have possessed medical properties, or the cures may have been wrought by the imagination of the sufferers, just as many are wrought now. **Another steppeth down.** The place of the bubbling was probably so small that only one at a time could step into it. The man's hope was well-nigh exhausted, but not quite, since but for a faint hope of cure he would not have been found at the pool. (4) *Almost every sinner cherishes some hope of being saved in some way.*

8. Jesus saith. He needed not to ask the man whether he had faith, for he saw its possibilities in him. **Rise.** The man must attempt to act, and to do the impossible, in order that he might have the power to do it; but in his attempt he would be assisted by an almighty power. So in the salvation of a soul, the sinner must summon his will and cast himself on God, and believe that he is set free from the dominion of sin. **Take up thy bed.** His bed was a simple roll of matting or a rug laid upon the ground. In the east, it is rolled up immediately after use, and placed in some corner of the house.

9. The man was made whole. With the command of Christ came the power to obey it. (5) *When the Lord lays a duty upon us he gives us strength for it.* **Walked.** For the first time in thirty-eight years he trod the earth free from his impotence. He would never forget that day; nor will the redeemed ones forget the day when they dropped the fetters of sin. **The Sabbath.** This was no accident. Jesus had a purpose in the miracle, and chose his hour to accomplish that purpose, which

was to reveal himself to the Jews as "Lord of the Sabbath."

10. The Jews. In John's gospel "the Jews" are always the enemies of Christ; though of course there were individuals of them who believed in him, and, indeed, all his apostles were Jews. But the leaders were against him, and that fact influenced the masses of the people. **It is not lawful for thee.** The letter of the law was on their side, but not its spirit: for it was unreasonable to require the man to leave his mat at the pool, or else stay all day and watch it.

11. He answered them. There was a boldness and force in this man's answer which showed that Jesus had chosen him wisely. His words mean, "Any man who has the power to make me whole has also the authority to bid me carry my bed." The logic of this lay in the fact that the Jews believed that a prophet, if divinely inspired, had the right to institute laws, and especially to command concerning the Sabbath.

12. What man is that? They do not say, "Who made you whole?" but, "Who commanded you to carry your bed?" ignoring the miracle, but laying stress on the Sabbath-breaking. The words might almost be translated, "Who is the fellow?" etc., such is their tone of contempt.

13. Wist not. Knew not. **Who it was.** Jesus had not been in Jerusalem for a year past, and this man, being lame, had not gone about the city, and hence did not know him. **Jesus had conveyed himself away.** It was not his purpose to attract attention, and draw a crowd around himself. He chose rather to work in quiet, to let the miracle arouse questioning and inquiry among the people, for he sought to awaken thought rather than excitement. **A multitude being in that place.** Immediately after the miracle Jesus dropped into the crowd, and passed away unnoticed. (6) *Let us do God's work without seeking honor for ourselves as the workers.*

14. Afterward. Not long afterward, perhaps on that same day. **Jesus findeth him.** Jesus knew where he was, and knew how to find him. **In the temple.** It speaks well for this man that he went to the house of God, doubtless to give thanks for his restoration to health. **Sin no more.** Evidently, there had been some connection between this man's past course of life and his malady. (7) *There are forms of vice which have a present penalty on the body here as well as on the soul hereafter.* **A worse thing.** Not merely a greater disease, but also an eternal punishment.

15, 16. Told the Jews that it was Jesus. He had already noticed their spirit toward the miracle-worker, and hence his confession of Christ was all the more noble. Notice, he did not tell them that it was Jesus who had told him to carry his bed, but Jesus who had made him whole. **Persecute Jesus.** Not with legal arrest and trial, but in a petty, malicious opposition. **Done these things.** This was not the only instance of the kind, for there are seven recorded miracles wrought on the Sabbath.

17. My father worketh. God's work ceases not on the Sabbath day, else the universe would fall into destruction. **I work.** Doing as his Father was doing, works of necessity and of mercy. There is no warrant in any act of Jesus for secular work on the Sabbath.

18. Sought the more to kill him. They would carry their intolerant spirit so far as to slay him, if it were possible. **Making himself equal with God.** They rightly judged that he claimed a divine authority. In their view this was blasphemous; but they never

thought to inquire whether his claim might not, after all, be well founded. Jesus was either a divine being, or a misguided fanatic (a theory at war with all his calm life and wise words), or he was an open blasphemer, which is impossible.

HOME READINGS.

- M.* Jesus at Bethesda. John 5. 5-18.
Tu. The great infirmity. Rom. 3. 9-23.
W. An invitation to be made whole. Matt. 11. 25-30.
Th. The sinner helpless. Psa. 130. 1-8.
F. Jesus and the palsied man. Matt. 9. 1-8.
S. Warning against sin. Heb. 10. 26-31.
S. Working for the Father. Luke 13. 11-17.

GOLDEN TEXT.

Wilt thou be made whole? John 5. 6.

LESSON HYMN. C. M.

Hymnal, No. 320.

When wounded sore, the stricken soul
 Lies bleeding and unbound,
 One only hand, a pierced hand,
 Can heal the sinner's wound.
 When penitence has wept in vain
 Over some foul, dark spot,
 One only stream, a stream of blood,
 Can wash away the blot.
 'Tis Jesus' blood that washes white,
 His hand that brings relief;
 His heart that's touched with all our joys,
 And feeleth for our grief.

TIME.—Jesus' second Passover, probably. Some weeks later than last lesson, and after the first Galilean tour.

PLACE.—The Pool of Bethesda. (For Bethesda, see Descriptive Index.)

RULERS.—Same as before. (See Lesson II.)

CONNECTING LINKS.—One year of Christ's ministry is finished. The events of the last four lessons have been in that year. It is time for the second Passover. Jesus has passed through Galilee; has preached that he is the Messiah to his own towns-people; has been by them rejected; has moved to Capernaum; has wrought many miracles, each more wonderful than the last, and now goes to the capital to worship at the feast.

DOCTRINAL SUGGESTION.—The law of the Sabbath.

QUESTIONS FOR SENIOR STUDENTS.

- 1. Helplessness, v. 5-7.**
 Where is the scene of this story?
 Why was the poor sufferer there?
 What was his condition of mind?
 What was Jesus doing at Bethesda?
 What questions did he ask besides the one in the lesson?
 What did the man say to Jesus that showed he had a certain kind of faith?
- 2. Healing, v. 8, 9.**
 How did Jesus' manner of working this miracle differ from the others we have studied?
 Describe the "bed" which the man took up?
 How long since this man had walked?
 On what did this cure absolutely depend?
- 3. Hatred, v. 10-18.**
 What makes this man's faith very remarkable?
 ver. 13.
 What had been the cause of his infirmity? ver. 14.
 What excuse did he render to the Jews for breaking the Sabbath?
 How did Jesus himself interpret the law of the Sabbath? Mark 2. 28.
 What evidence of a religious spirit in this man? ver. 14.
 What evidence of a disloyal spirit? ver. 15.
 Why did the Jews hate Jesus? ver. 16, 18.

Practical Teachings.

1. See the helpfulness of Jesus. Do I have sympathy for the suffering as did he?
2. This man's cure came from perfect obedience to the Saviour's directions. Have I obeyed as perfectly the command, *Believe?*

3. There is a religion which keeps all outward forms and yet seeks to destroy Christ's influence in the world. Is mine of that kind?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. Helplessness, v. 5-7.**
 Who lay at the pool of Bethesda?
 How long had he needed help?
 What did Jesus know of his case?
 What question did he ask the sick man?
 What was the answer?
- 2. Healing, v. 8, 9.**
 What command did Jesus lay upon him?
 What followed the word of Jesus?
 What did the man do?
 On what day of the week was he healed?
- 3. Hatred, v. 10-18.**
 Who rebuked the sick man?
 For what reason?
 What excuse did he make?
 What did the Jews seek to know?
 Why was the man unable to tell them?
 When did Jesus meet the man again?
 What caution did he give him?
 How did the Jews learn who had healed him?
 Why did they seek the death of Jesus?
 What reason did Jesus give for working?
 What effect had this upon the Jews?

Teachings of the Lesson.

Where in this lesson are we taught—

1. That there is help for the helpless?
2. That Jesus is able and willing to heal?
3. That right-doing secures the hatred of bad men?

QUESTIONS FOR YOUNGER SCHOLARS.

- Where did Jesus go one Sabbath day? **To the Pool of Bethesda.**
 Where was the Pool of Bethesda? **In Jerusalem.**
 What did Jesus see there? **A great many sick people.**
 Why did they come to the pool? **To be made well by bathing in the water.**
 Who was there among them? **A man who had been sick thirty-eight years.**
 What did Jesus ask him? **(Repeat Golden Text.)**
 What did the man reply? **"I have no one to put me into the water."**
 What was the reply of Jesus? **"Rise, take up thy bed, and walk."**
 What happened? **The man was made well, and took up his bed, and walked.**
 Who reproved him for carrying his bed upon the Sabbath? **The Jewish rulers.**
 Whom did he say had told him to carry his bed? **The man who healed him.**
 What warning did Jesus give him? **"Sin no more, lest something worse than sickness come upon you."**
 What did he then tell the Jews? **That Jesus had healed him.**
 Why were the Jews angry with Jesus? **Because he did good on the Sabbath day.**
 What did Jesus tell them? **"My Father does good on the Sabbath, and so shall I."**
 How does God work on the Sabbath? **He gives us the sunshine and the rain the same as on other days.**

Words with Little People.

You know you have sinned, don't you, darlings? You want to be made whole, and you believe Jesus can and is willing to do it, too, don't you? Then go right now and tell him your answer to his wonderful, blessed question in the Golden Text is, "I will."

THE LESSON CATECHISM.

[For the entire school.]

1. What power was possessed by the water of the pool of Bethesda in Jerusalem? **It healed those who bathed in it.**
2. Whom did Jesus find lying by the Pool of Bethesda? **A helpless, sick man.**
3. What did Jesus say to him in the Golden Text? **"Wilt thou?"** etc.
4. What command did Jesus give to the

helpless man? "**Rise, take up thy bed, and walk.**"
5. What followed this command? **The man became well.** **6.** What reason did Jesus give for doing this miracle on the Sabbath day? "**My Father worketh, and I work.**"

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

An Illustration of Salvation.

I. THE CONDITION.

1. *An infirmity thirty and eight years.* v. 5.
 "Wounds, and bruises, and putrefying sores." Isa. 1. 6.
2. *A long time in that case.* v. 6.
 "How long... of a child," Mark 9. 21.
3. *I have no man.* v. 7.
 "No man cared for my soul." Psa. 142. 4.

II. THE CURE.

1. *Jesus saw... and knew.* v. 6.
 "Overwhelmed... thou knewest my path." Psa. 142. 3.
2. *Wilt thou be made whole?* v. 6.
 "Whosoever will, let him take." Rev. 22. 17.
3. *Rise, take up thy bed.* v. 8.
 "By grace... through faith." Eph. 2. 8.
4. *The man was made whole.* v. 9.
 "In Christ... a new creature." 2 Cor. 5. 17.

III. THE CAUTION.

1. *Findeth him in the temple.* v. 14.
 "I will go into thy house." Psa. 66. 13, 14.
2. *Sin no more.* v. 14.
 "Beware lest ye also... fall." 2 Pet. 3. 17.
3. *Lest a worse thing.* v. 14.
 "Worse than the beginning." 2 Pet. 2. 20, 21.

THOUGHTS FOR YOUNG PEOPLE.

Lessons from the Pool of Bethesda.

1. The Pool of Bethesda was a picture of the world, crowded with unfortunate, needy, miserable people; all seeking to better their condition; each eager for his own benefit, and regardless of others.

2. The impotent man was a type of the sinner, in wretchedness and helplessness, seeing only the prospect of death before him, and almost despairing of relief. v. 5-7.

3. Jesus seeks out the man in his condition of need, sees him, and awakens in him the hope of restoration. So before a sinner can be saved Christ comes to his relief. v. 5-8.

4. There is but one way of relief from the impotence of sin, and that is by believing and obeying Christ. The man must act for himself, but must act according to the will of his Saviour. v. 8.

5. In the doing of Christ's will the helpless man finds help and power. We must try to do as he bids, and leave results with God. Wonderful transformation, from impotence to strength, still more wonderful from sin to righteousness! v. 9.

6. The converted man must not be ashamed to acknowledge his new Master, by act and by word. v. 10, 11, 15.

7. The converted man should show his gratitude by worshiping in God's house. v. 14.

8. The converted man must watch, lest he fall again under the power of sin, and his last state be worse than his first. v. 14.

English Teacher's Notes.

THE passage of to-day tells us of another visit of our Lord to Jerusalem, on the occasion of one of the feasts. What this feast was is a disputed point, and however important the matter may be as bearing upon chronology it is immaterial to the lesson pointed out to us to-day in the Golden Text. The thing to be noticed is that this is the second visit to Jerusalem which John has recorded, and that it was a distinct crisis in our Lord's ministry.

On the occasion recorded in the second chapter of this gospel our Lord came, fulfilling, before the eyes of the rulers and the people, a definite prophecy concerning Messiah. And yet, with the exception of some individual cases, they rejected him. On this second occasion he came in a different way. There was no striking public appearance; that sign was not to be repeated until immediately before the end. His visit was marked by two things: on his part, a miracle of mercy performed on a sick man; on their part, the taking up a deliberate hostility toward him. Such a little way has John traveled in the narrative of his gospel, and yet already he has to record this of Him who came as the Light, the Life, the Saviour, and the Healer: "The Jews... sought to slay him!"

The mercy of the Lord Jesus Christ, and the hostility of man—these, then, are the subjects brought before us in to-day's passage.

1. *The mercy of the Lord Jesus.*

It shines upon us from the Golden Text: "Wilt thou be made whole?"

Notice,

(1.) *To whom the question was put.* There were a "great multitude" of sufferers lying beneath the sheltering porches, charitably provided for those who sought the benefit of the healing waters.

Into the question of the nature of the spring, and of the belief of the Jews concerning its virtues, I have not space to enter, and the subject will, no doubt, be fully dealt with in other notes.

But the Lord singled out one among these and to him he put the question. What was there in this man that the Lord should notice him specially? He was helpless. He had been "a long time in that case." After thirty-eight years of infirmity there was no hope left for him in any skill of man. Nor, though he lay close to the pool, did there seem any hope of his being able to get benefit from it. There was "no man" to push him into the water, and before he could drag himself to the brink the time that the healing property was believed to be diffused throughout it had passed. To him therefore Jesus came. His mercy is for those without help and without hope.

Again, the man was evidently an unworthy subject. His malady was the result of sin (ver. 14), and there seems to have been nothing in his character to draw forth the sympathy of others. His very circumstances attracted the mercy of the Lord Jesus. His mercy comes to the helpless and the unworthy.

Here is something for the unlovely, the unlovable,

the unloved, to note. They are not left out of the notice and the mercy of Jesus. To them he says, "Wilt thou be made whole?"

(2.) *What the question involved.* The sick man did not discern this. He had his answer ready to show why he lay there, so near the healing water, yet unhealed. Just so are many among ourselves, quite ready to show why they cannot be any better; they have tried, but circumstances are always against them, etc., etc. But the Lord does not want such an answer. His question relates to one thing only. It is not, "Why art thou not?" but "Wilt thou?" We all understand what such a question involves in ordinary life. "Will you dine with me?" means "I am able and willing to receive you." "Will you come with me?" means "I am able and willing to take you," etc. So, "Wilt thou be made whole?" carries with it this assurance: "I am able and willing to make you whole." The question is really an offer full of promise. Accepted, the promise becomes fact. And even to this man, so slow to take in the offer made to him, the Lord Jesus presently fulfilled it: "The man was made whole, and took up his bed and walked."

It is a sad feature in this story that the man thus healed appears to have shown no gratitude, and gained no spiritual benefit, as we judge from ver. 14, 15. The Lord Jesus had indeed manifested the tenderness and depth of his mercy, but there had been no response in the man's heart, no looking up in faith to the Deliverer, and so the blessing stopped with the mere physical cure. Christ demands just this one thing of sinners: that they should answer his "Wilt thou be made whole?" with "Lord, I will."

2. *The hostility of man.*

It seems strange that, instead of receiving the congratulations of those who met him, the restored cripple should have been greeted by a rebuke for carrying his bed on the Sabbath. Stranger still, that when the wonderful cure was related it aroused only feelings of anger in the rulers, and that when the name of the Healer was brought to them the result was that they "sought to slay him." Upon this subject the class will probably be of one mind with the teacher. Surely if such a miracle were worked now among ourselves it would be differently received. Would it? How is it, when the Lord Jesus has come to some young man and healed his soul, so that he is a "new creature?" Is such a cure welcomed? Why are the newly converted so often teased, laughed at, persecuted? Because the world—because the natural heart of man, is full of hostility to the Lord Jesus. The Healer is the Son of God, he comes in his father's name; he comes as the divine King. And the world will not acknowledge his claims, and hates to see them acknowledged.

And why is this? The great reason is that the world obeys another, the "god of this world," the enemy, Satan. This is why the mercy of God is met by the hostility of man. And whoever mocks, or hinders, or tries to mar the work of Christ, is doing service to Satan, whose desire is that sin-sick

souls should not be made whole. But mark what the hostility of the Jews came to. Their desire, their purpose, to slay Jesus, was in time fulfilled; and thus the design of God for the redemption of mankind and the making "whole" of sinners was carried out! And all the hostility of the great enemy shall, in the end, but accomplish the purposes of God for the glory of Christ and the good of those who trust in him. Only, let the teacher ask of his class, On which side are you?

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Give the outline of events intervening between the last lesson and this one, but do not spend much time upon them. For the outline, see *General Statement*.... Show or draw a map of Jerusalem, and upon it the two places supposed by different writers to represent the Pool of Bethesda. (See note on verse 5).... If the teacher can show to the class a picture of the pool, according to either identification, it will add to the interest.... Show in the teaching the process of salvation, as presented in the *Thoughts for Young People*.... With the Analytical and Biblical Outline are given Scripture texts illustrative of the spiritual teachings of the lesson. Let some of these be read by scholars, and the application made by the teacher.... Do not fail to give the caution of Christ to the healed man—"Sin no more." The young convert needs especially to be on his guard against temptation.

References. FREEMAN. Verses 8, 9, 11, 12: The bed, 649.

Songs from the Epworth Hymnal.

- 104. I'm poor and blind and wretched.
- 117. There is a Friend.
- 118. So near to the kingdom.
- 123. Weeping will not save me.
- 125. Rock of ages, cleft for me.
- 131. I am coming to the cross.
- 173. I need thee every hour.
- 178. My hope is built on nothing less.
- 194. Come, ye disconsolate.
- 206. Whiter than snow.

Primary and Intermediate.

LESSON THOUGHT. *Jesus Makes Whole.* To be taught: 1.) That our souls and bodies are broken by sin; 2.) That Jesus can make them whole again; 3.) That our part in the work is just believing Jesus.

1. Tell first part of the story. Get a clear idea of the ancient pools and porches, or you cannot give it to the children. A few simple marks on the board will help the children to imagine the sick people, the blind, the lame, all lying, waiting to be cured when the waters should be troubled. Teach that these poor sick bodies were all broken by disease. Perhaps they had tried to get doctors to mend them, but they were not helped. Then they had heard about the wonderful waters which could mend broken bodies, and they came here. Tell that not only bodies, but souls, are broken by sin. We do not know how it is, but we know that God made us to walk straight [make a straight line on the board] and something turns us aside so that we walk like this, [making a crooked line]. That something is SIN, a will which chooses self, and not God.

2. Show a broken branch or flower-stalk. Can any one mend this? Teach that what God has made, God only can mend. Ask to whom I must take my watch to

be mended, when broken? Not to the carpenter or to the blacksmith, but to the watch-maker. God made our souls and bodies, and when they are broken he can mend them. Sometimes men who have studied much about the body can help God to mend it, and we call such men doctors; but it is God who does the mending after all. Talk about the poor man who had been thirty-eight years broken. He did not know that One was standing by who had power to make him whole!



3. Had the man any thing to do in this great work of getting mended? Yes, he had just to hear what Jesus said, and mind him! Tell the rest of the story, and teach that Jesus has the same power now that he had then. When our bodies are sick, we must ask

Jesus to cure them. When our souls are sick, we must ask Jesus to cure them. Then our part is to believe Jesus, and do what he tells us to do. Tell some of the signs of sickness in the soul, ill-temper, selfishness, etc., and show the hand, once nailed to the cross, now stretched out to help and to heal. Who will take hold of that hand now?

Lesson Word-Pictures.

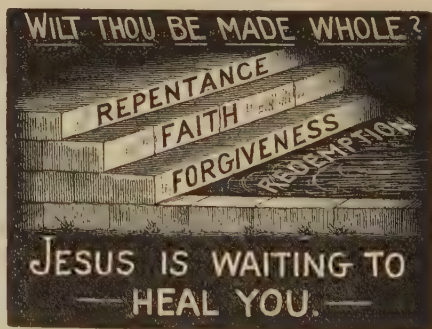
Sabbath in Jerusalem! Still, hallowed hours everywhere. The people have forsaken their daily pursuits. Bethesda, though, is not forsaken. In the pool's five porches, what a collection of the "blind," the "halt," the "withered," those afflicted with any kind of disease, all waiting for some mysterious troubling of the glassy pool. Jesus walks among them. His eye rests on a poor fellow burdened with an infirmity thirty-eight years long. The man perhaps is watching the water. When the mysterious "troubling" of the water begins, if he can only get down into it, then he fancies there is hope, and just now the water may be disturbed! Some one may be raising the cry, "The water is troubled!" Yes, there it is, the strange bubbling and heaving of the water! The crowd bursts into excitable outcries. Now, what a scramble for the pool! In his eagerness some poor old paralytic has actually rolled off his bed! A blind man has started on the run, feeling his way with extended hands. And that cripple, if he hasn't thrown away his crutches, and dropped on his hands and knees! This man with the long infirmity, he groans, but cannot rise! If a friend would only lift him! He would be glad to have somebody throw him into Bethesda's pool. Hold! There is a voice speaking to him. He raises his tired, anxious, helpless eyes, and somebody with tender, sympathetic face is looking down and saying, "Wilt thou be made whole?"

Willing to be made whole? It is the thing above all others desired, but who will put him into the pool? Why does Jesus thrill the man with that strange, searching look, and those thrilling, imperative tones?

Does he mean it, "Rise, take up thy bed, and walk?" Impossible! But, no, for there is a new, strange power tingling all through his body, arousing his will, moving his muscles, and the man gets up and walks! He even lifts his bed and goes off with it! A multitude have gathered in the meantime, a multitude looking on with wondering eyes, a multitude whose tongues are loosed in an excitable wonder at the sight, while Jesus quietly withdraws amid the tumult. "Ho, ho!" somebody is saying. "Stop there, you man with your bed on your back! Don't you know you are breaking the holy Sabbath day, lugging off your bed? What business have you to be healed on the holy Sabbath day?" He stops. Poor fellow, just out of thirty-eight years of bondage, must he go back into it because the wrong day was selected for his cure? The crowd press about him and watch for his answer. What will he say? "He that made me whole, the same said unto me, 'Take up thy bed, and walk.'" Where is that mischief-maker, that Sabbath-breaker, then? People turn and look for him. There is the pool, here is the man, and not beneath him, but on his back, is a bed. The wicked Sabbath-breaker is gone! "There he is!" the man afterward says to himself, for he has found in the temple the miracle-worker, who now bids him "Sin no more!" "It is Jesus," cries the man, and he goes away to scatter the news. "Kill him, kill him!" that is the return they propose to make to the man who dares to heal on the holy Sabbath day.

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. The steps of repentance and faith lead down to the waters of redemption. Wilt thou be made whole? Jesus is the friend that is waiting with loving hand to lead you to the cleansing stream.

THE TIME IS NOW.

A simple cancellation sentence may be used. Write, "I have no man to put me into the pool." Speak of the friendless state of such a one, then with colored chalk write over the words "no man" the name of JESUS.

A. D. 29.]

John 6. 1-21.



LESSON IX. JESUS FEEDING FIVE THOUSAND.

[May 30.]

[Commit to memory verses 9-11.]
1 After these things Jesus went over the sea of Galilee, which is the sea of Tiberias.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 And the passover, a feast of the Jews, was nigh.

5 When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6 (And this he said to prove him: for he himself knew what he would do.)

7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

10 And Je'sus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Je'sus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle

that Je'sus did, said, This is of a truth that Prophet that should come into the world.

15 When Je'sus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

16 And when even was now come, his disciples went down unto the sea,

17 And entered into a ship, and went over the sea toward Ca-per-na-um. And it was now dark, and Je'sus was not come to them.

18 And the sea arose by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty furlongs, they see Je'sus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20 But he saith unto them, It is I; be not afraid.

21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

General Statement.

Between the miracle of the last lesson, and that which we are now to consider, a whole year intervened, and the most active year of the Saviour's ministry. It was passed entirely in Galilee, throughout every part of which province Jesus journeyed, teaching and working miracles. Afterward, he sent out the twelve disciples to visit the villages and cities, preaching the Gospel. As a result, the entire province was aroused to the highest interest, and a general expectation was awakened that the kingdom of God was now to appear. Also, the passover was at hand, the third during the Saviour's ministry, and the roads were thronged with people going up to the annual feast at Jerusalem. Jesus desiring to escape the multitudes and to be alone for a time with his disciples, sailed with them from Capernaum to a secluded place near Bethsaida at the head of the lake. But the multitudes were eager to hear and to see him, and soon the little grass-covered plain by the sea was dotted with men and women, at least five thousand in number. All day long they hung upon the

Saviour's words, forgetting that the evening was at hand, and that the wilderness around could furnish them with no food. But there was One who felt their needs while they forgot them, and provided for them. He fed them with bread, after he had taught them by his words, and in the feeding showed at once a miracle and a parable: a miracle in the manner of the supply, and a parable in the gracious lessons which it suggested. The dull minds of the people, however, failed to apprehend the subtle teachings of the five loaves, and supposed that now a day of ease was about to dawn, and that they would henceforth be fed with bread from heaven, like their fathers in the wilderness. They would have crowned Jesus their king on the spot, and made him their leader; but he sent away his unwilling disciples first, and afterward the multitudes. Then he climbed the mountain to calm his disturbed spirit by prayer. In the darkness he saw the disciples' boat tossed by a sudden storm. He walked upon the waters to their relief, and led them to the shore in peace.

Explanatory and Practical Notes.

Verse 1. After these things. A whole year after the events of the last lesson. **Jesus went over the sea.** From Capernaum, which had been for a year the headquarters of his ministry, he sailed with his disciples across to the north-eastern border of the lake. **The sea of Galilee.** A fresh-water lake, through which the Jordan runs. It is fourteen miles long, nine wide, and three hundred feet below the level of the Mediterranean Sea. **Which is the sea of Tiberias.** A clause added to explain the meaning to the Greek readers of the Gospel, as Tiberias, on the south-western shore, was the principal city upon the lake, and was well known.

2. A great multitude followed him. Drawn together by the report of the disciples, who had just returned from a preaching tour in all parts of Galilee, and increased by the fact that multitudes on their way to the passover desired also to hear the famous prophet. **They saw his miracles.** The purpose of the miracles was mainly to attract notice and give Jesus the respectful attention of the people; only in a subordinate degree to prove his divine authority. **On them that were diseased.** The writer notes that it was curiosity and a desire for physical benefit which drew the crowds after Jesus. This explains why it was that so soon after this miracle the multitudes forsook him. (1) *Note on one hand the tender mercy of Jesus, and his sympathy for human woes.* (2) *Note on the other the selfishness of men's hearts.*

3, 4. Went up into a mountain. One of the hills adjoining the small plain of Butaina, near Bethsaida. **Sat with his disciples.** He had taken them aside for private instruction, but his plan was interrupted by the coming of the multitude; so he went down to the plain and taught the people all day. **The passover, a feast of the Jews.** Again an explanation, which would be unnecessary if John were writing for Jewish readers. The passover commemorated the "passing over" of the Israelites' houses in Egypt; and was celebrated at Jerusalem. **Was night.** John's gospel is very careful in its notes of time, and thus enables us to fix most of the events of Christ's life in chronological order.

5, 6. Saith unto Philip. Philip was a man of low spiritual understanding, who needed to be trained in his faith. **Whence shall we buy bread.** Jesus felt

the needs of the people before they felt them themselves. **This he said to prove him.** To test his faith and to train it. **Knew what he would do.** Jesus was never overcome by circumstances. He had foreseen the need and provided for it. (3) *So he prepared a way of salvation before sin came into the world.*

7. Philip answered him. If he had put the question to John we can imagine how differently it would have been answered; but Philip dwelt on the plane of sight, and spoke as a practical man, who sees things as they are. **Two hundred pennyworth.** "Two hundred denarii." The denarius was a Roman coin, worth about sixteen cents, so that this would mean more than thirty dollars of our money.

8, 9. Andrew, Simon Peter's brother. He was with John the first of the twelve to follow Jesus (John 1. 40), and was a man of action, like his brother; but unlike his brother worked with people one by one rather than by preaching to them in a body. Every mention of Andrew refers to his bringing somebody to Jesus, a good example for Christian workers. **There is a lad here.** The whole miracle turned upon a boy, who had forethought enough to bring his dinner with him. (4) *How much good a boy may do who puts himself at the service of Christ!* **Five barley loaves.** They were thin cakes, not unlike pilot-biscuit. **Two.... fishes.** Small fishes, probably salted, eaten as a relish like dried herring.

10. Jesus said. He was fully conscious of his power, and had a divine purpose in the miracle. That purpose, as he explained on the next day at the synagogue, was to show himself as the bread of life. **Sit down.** All things were to be done in order, and the people were commanded to group themselves in companies of fifty and a hundred on the green grass, like "flower-beds," as Mark's picturesque words may be translated. Mark 6. 40.

11. Jesus took the loaves. Before they were only loaves, but touched by the hand of the Master they became a royal feast. **Given thanks.** Thanksgiving before meals was with Christ no mere form, but a communion with his Father. **Distributed to the disciples.** Herein was a parable of the Gospel, which Christ gives to his people, and they in turn give to their fellow-men.

(5) *What honor the Master puts upon us in making us his co-workers! As much as they would.* God's gifts are abundant; there is enough for all at the heavenly feast.

12, 13. Gather up the fragments. The design of this command was to show the food given by Christ is too precious to be wasted; to encourage frugality in all things; and to make the miracle more manifest. The "fragments" were not the crumbs thrown on the ground, but the pieces remaining in the disciples' hands at the close of the meal. **That nothing be lost.** A great principle, applicable to time, money, opportunities of doing good, and mental power. **Twelve baskets.** Each disciple found at the close of the feast enough remaining to store his hand-basket, such as the Jews carried while traveling. (6) *A picture of the gain that comes by giving.*

14. Then those men. Rev. Ver., "the people." **When they had seen.** They connected it in their minds with the giving of the manna under Moses, and perhaps imagined that a new era of divine provision was about to dawn. Vers. 30, 31. **That Prophet.** It was an article of Jewish belief that a great prophet like Moses was destined to appear and usher in a great kingdom for the Jewish people. They were right in supposing that Jesus was that Prophet, but their conception of his kingdom was all wrong. He came to transform the world by renewing men's hearts, not by setting up a throne.

15. Would come and take him. On that day came the culmination of the Saviour's popularity, when the people were ready to crown him and lift the banner of revolution. On the next day they awoke to find that he would not be such a king as they desired, and all for-

sook him save the disciples. **Into a mountain.... alone.** He saw in this demand of the people a renewal of Satan's temptings, and sought to calm his spirit by communion with God.

16, 17. His disciples went down. From the other gospels we learn that Jesus sent away the disciples first before dismissing the multitudes, and that they went with great unwillingness; for they, too, supposed that this was an hour of opportunity to establish a kingdom. **Went over the sea.** They sailed toward Capernaum, in a south-westerly direction. **It was now dark.** They were alone, and alarmed both for themselves and their Master. But he saw them, even when they could not see him. Mark 6. 48.

18, 19. The sea arose. A sudden storm came sweeping down the valley of the Jordan, and in a few moments the ship was tossing wildly upon the waves. **Five and twenty or thirty furlongs.** Perhaps about three miles, so that they were driven out of their course into the lake. **Jesus walking on the sea.** He who made the sea and fixed its laws could control both sea and law. **They were afraid.** They thought that a disembodied ghost was haunting them, and their spirits sank with terror. (7) *How often we are needlessly alarmed when God is coming to help us!*

20, 21. It is I; be not afraid. When their faith has been tried he comes to their relief, and reveals his presence. Just here comes in the event of Peter's leaping into the sea, related by Matthew (Matt. 14. 28-31), but omitted by John because well known. **Ship was at the land.** Not by any miracle, but just as a sailor will sometimes see a harbor at the moment of his greatest danger from the storm. The land was the plain of Gennesaret, a few miles from Capernaum.

HOME READINGS.

- M.* Jesus feeding five thousand. John 6. 1-21.
Tu. The Jews censured. John 5. 17-31.
W. The witnesses for Christ. John 5. 32-47.
Th. The feasts of the Lord. Exod. 23. 1-21.
F. Joseph feeding his brethren. Gen. 43. 26-34.
S. Elisha feeding the people. 2 Kings 4. 38-44.
S. The prophet's coming foretold. Deut. 18. 15-22.

GOLDEN TEXT.

Jesus said unto them, I am the bread of life. John 6. 35.

LESSON HYMN. C. M.

Hymnal, No. 834.

The King of heaven his table spreads,
 And blessings crown the board;
 Not paradise, with all its joys,
 Could such delight afford.

Pardon and peace to dying men,
 And endless life are given,
 Through the rich blood that Jesus shed
 To raise our souls to heaven.

Millions of souls, in glory now,
 Were fed and feasted here;
 And millions more, still on the way,
 Around the board appear.

TIME.—Almost a year after the last lesson. Just before the third Passover of Christ's ministry, a Passover which he did not attend.

PLACE.—Bethsaida. (See Descriptive Index.)

RULERS.—Same as before. (See Lesson II.)

CONNECTING LINKS.—Our story progresses rapidly. A year has nearly sped by. A withered hand has been restored; the twelve apostles have been chosen; the Sermon on the Mount has been delivered; the second Galilean tour has been made; the scribes and Pharisees have striven fiercely to break down his influence; the daughter of Jairus has been raised; the third Galilean tour is made; John the Baptist has been beheaded, and Jesus has retired from the multitudes to the quiet at Bethsaida, across the sea.

DOCTRINAL SUGGESTION.—The supernatural in Christ.

QUESTIONS FOR SENIOR STUDENTS.

- Feeding the Multitudes, v. 1-14.**
 What time in the year did this lesson occur?
 In which year of Christ's ministry was it?
 What was the popular opinion of him at this time?
 What occasioned so many to follow him?
 What three persons figure in this story besides Jesus?

What example of obedience here that shows the power Jesus had attained?

What kind of belief did this miracle produce?

What example of true economy is here furnished?

2. Walking on the Sea, v. 15-21.

What act of Jesus shows that his motives and ambitions were *super-human*? ver. 15.

Can you account for the action of the disciples in leaving Jesus?

Name some of the mountains made memorable by Jesus.

What was the purpose of Jesus in spending so many hours at night on mountain tops?

What Old Testament hero had communed with God in the mountains?

What fear came upon the disciples in the darkness?

What beautiful exhibition of faith is here given?

Practical Teachings.

1. See Andrew once more. He brings the lad with the loaves. Philip thought it was foolish. What have I to bring to him? He can use my smallest gift.

2. They gathered the fragments. Nothing was lost. O the fragments that I have lost! Who has not?

3. See the utter unselfishness of Jesus. He could have had his little triumph, but his fidelity triumphed.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Feeding the multitude, v. 1-14.

Over what sea did Jesus journey?

Who followed him? Why?

Where did Jesus find a resting-place?

What feast was near at hand?

What question did Jesus ask?

Why did he ask this question?

What was Philip's answer?

What did Andrew tell Jesus?

What arrangement of the people did Jesus make?

How many people were seated?

How did Jesus provide for them?

What fact proved the abundance of the provision?

How did this miracle affect the beholders?

2. Walking on the Sea, v. 15-21.

Why did Jesus leave the people?

Where did he seek refuge?

How did his disciples go back to Capernaum?

What difficulty did they meet?

What made them afraid?

What assurance did Jesus give them?

How did they show their faith?

What followed their coming to land?

Teachings of the Lesson.

Where, in this lesson, are we taught—

1. To have sympathy with others' needs?
2. To give ready obedience to the commands of Jesus?
3. To be careful in the midst of plenty?

QUESTIONS FOR YOUNGER SCHOLARS.

Who followed Jesus when he healed the sick in Galilee? **Great crowds of people.**

What did Jesus say to Philip? **Where shall we find bread for all the people?**

Why did he so speak? **To try Philip's faith.**
What did he know? **That he could feed them abundantly.**

What did Andrew tell Jesus? **That they had five loaves and two fishes.**

What did Jesus command? **That the people sit down on the grass.**

What did he do? **He took the loaves and fishes in his hands.**

To whom did he offer thanks? **To God, the giver of all things.**

What did Jesus do with the loaves and fishes? **He gave of both to all the people.**

How much was left over when all were fed? **Twelve baskets full of pieces.**

What did the people say when they saw this miracle? **"This is the prophet of God."**

Why? **Because, as bread keeps our bodies alive, so Jesus can keep our souls alive forever.**

What did the people try to do? **Make Jesus their earthly king.**

Where did Jesus go? **Alone to the mountain to pray.**

What did his disciples do? **They entered a boat to sail to Capernaum.**

What arose on the sea? **A great wind.**

What made them afraid? **They saw Jesus coming to them on the water.**

What happened when he came into the boat? **It was immediately at Capernaum.**

Words with Little People.

The best that the disciples could find were five loaves and two little fishes, but they brought them to Jesus, and he blessed them. Then they went to work feeding to the people, and Jesus made them enough for five thousand. Jesus wants you to bring him the best you have—ears, eyes, hands, feet, tongue, and heart, and he will bless them. Then if you will go to work with them, little and weak though they are, he will make them a blessing to many people.

THE LESSON CATECHISM.

[For the entire school.]

1. What was the result of the miracles which Jesus wrought? **A great multitude followed him.**
2. What did Jesus do for the multitude by the Sea of Galilee after he had taught them all day? **He gave them food.**
3. With what amount of food did he supply the needs of five thousand men? **With five loaves and two fishes.**
4. What was this miracle intended to teach as shown by the Golden Text? **"Jesus said," etc.**
5. What did the people wish to do after this miracle? **To make Jesus a king.**
6. What did Jesus do in the night after he had sent away the disciples and the multitude? **He walked on the sea.**
7. What did he say to his disciples when they were afraid? **"It is I; be not afraid."**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Miracle of the Loaves.

I. THE SAVIOUR.

1. **Attractive.** "*Multitude followed him.*" v. 2.
"Unto him....the gathering of the people." Gen. 49. 10.

2. **Mighty.** "*Saw his miracles.*" v. 2.

"Mighty to save." Isa. 63. 1.

3. **Merciful.** "*On them....diseased.*" v. 2.

"Who healeth all thy diseases." Psa. 103. 3.

4. **Thoughtful.** "*Knew what he would do.*" v. 6.

"Thou knowest all things." John 21. 17.

II. THE HELPERS.

1. *One of his disciples, Andrew.* v. 8.

"One of the two which heard John speak." John 1. 40.

2. *There is a lad here.* v. 9.

"God hath chosen the weak things." 1 Cor. 1. 27.

3. *Barley loaves, and two fishes.* v. 9.

"Who hath despised....small things." Zech. 4. 10.

III. THE MIRACLE.

1. *Jesus took the loaves.* v. 11.

"This is my body." Matt. 26. 26.

2. *When he had given thanks.* v. 11.

"Do all to the glory of God." 1 Cor. 10. 31.

3. *Distributed to the disciples.* v. 11.

"We are laborers together with God." 1 Cor. 3. 9.

4. *The disciples to them....set down.* v. 11.

"Go ye....teach all nations." Matt. 28. 19.

IV. THE RESULTS.

1. *Filled twelve baskets with the fragments.* v. 13.

"Thanks....for his unspeakable gift." 2 Cor. 9. 15.

2. *This is of a truth that Prophet.* v. 14.

"I will raise them up a prophet." Deut. 18. 18.

3. *Would....make him a king.* v. 15.

"King of kings and Lord of lords." Rev. 19. 16.

THOUGHTS FOR YOUNG PEOPLE.

Five Lessons from the Five Loaves.

1. Jesus feels our needs, and prepares for them before we ourselves realize them. Before the foundation of the world he was the lamb made ready to beslain when the need should come. vers. 5-7.

2. Even a child may be of service in helping Christ's plans. The boy with his five loaves was necessary to the miracle. Let us be ready to lay our little all at the Saviour's feet. vers. 8-11.

3. The small things which have the blessing of God may accomplish great results. Only five loaves; but when God gives his blessing they can feed five thousand people. ver. 11.

4. Christ uses helpers in doing his work. He could have fed the multitudes alone, but he preferred to have his disciples have a part in the miracle. So in the salvation of a soul, there is a divine and a human work. We cannot redeem men, but we can break to them the bread of life. ver. 11.

5. What the Lord gives, he gives abundantly. When he saves, he provides for the salvation of all men, and for a salvation to the uttermost. vers. 12, 13.

English Teacher's Notes.

A GREAT multitude is always an interesting sight. There is something striking in the mere numbers. But when all are gathered together for one purpose, with one aim and one desire, then the sight becomes something really grand and inspiring. What is it that gives one man power to attract such a multitude? It must be the force, either of reality, or of imagination. It must be either something that he is, or something that they think him to be. A mul-

titude is sometimes deceived in this matter, as when, for instance, crowds followed Peter the Hermit or Walter the Penniless, imagining that these men would lead them to glorious victory.

For the first time in John's gospel we read to-day of a multitude following the Lord Jesus. We have seen him up till now sought by a few, visited by night, welcomed in a Samaritan city, but rejected by the rulers and the people of Jerusalem generally. To-day, however, we see a great multitude following him. Yet us look carefully at this grand sight. It was not actually for the first time that this happened, for when, being rejected at Jerusalem, he went about Galilee "preaching the glad tidings of the kingdom of God," crowds were continually gathering around him. The enthusiasm, however, of the people who saw his mighty works culminated on this occasion, which, as the great crisis in his earthly history, is recorded by all the evangelists, but most fully, in all its bearings and results, by John.

The question arises first: Why did the multitude thus follow him? They were attracted

Partly by what he was. At an early period his teaching had struck them because he taught "as one having authority, and not as the scribes." Matt. 7. 29. And crowds from a distance, "when they heard what great things he did, came unto him." Mark 3. 8. Both his words and works told of love and mercy and forgiveness and succor for sinful men, and met the need of the weary and heavy laden. Yet few really looked beyond the earthly benefits he conferred; and they were attracted.

Partly by what they imagined him to be. They had been looking for Messiah, "the anointed One to come." When John the Baptist's preaching drew crowds from all parts to the Jordan valley, we are told that "the people were in expectation, whether he were the Christ or not." Luke 3. 15. But it was an earthly leader they looked for, one who would help them to throw off the Roman yoke and restore the ancient glory and prosperity of their nation. They hoped the wonder-working Prophet of Nazareth would turn out to be such a leader, and in this hope they followed him.

The question comes next: Were they disappointed? Look at the wonderful story given us in vers. 5-13. Our Lord, who had gone over to the other side of the lake for rest, as the other evangelists tell us, sees this great company coming after him. He is ready to give up his seclusion to meet them. And, more than that, he at once in his own mind provides for the bodily need which he knows will be felt by them before the close of the day. Vers. 5, 6. When the time of need is actually arrived the disciples take note of it, as we are told in the other gospels. But the Lord Jesus is ready, and the command is given: "Make the men sit down." And then, with the five loaves and two fishes actually at hand, the need of over five thousand persons is fully and abundantly met; met, too, so that a large surplus remains over. Such a miracle encouraged

the multitude in their highest hopes. "This is of a truth," they said, "that Prophet that should come into the world." They were in no wise disappointed.

But what follows? They determine to come and "take him by force to make him a king." But he is gone. He has withdrawn himself. And later on in this chapter we find that when they "took shipping" and followed him back to the western shore of the lake, his reception of them and his solemn declaration showed that their hopes were utterly futile, that he was not such a Leader as they thought, and so the story ends with their entire rejection of him.

Is Jesus, then, one who in the end disappoints those who follow him? This is our next question. Look at the next incident related in this chapter. His disciples, who, little as they yet understand his mission, have believed in and accepted him, go down to the shore alone—unwillingly, as we gather from the expression used by Matthew and Mark, that he "constrained them." They would not, if they could, be absent from him an hour! But they did not expect to be parted long from him. They had been told to go before him into Bethsaida, and they evidently supposed he would follow them, perhaps in a smaller or swifter vessel. For we read that the time passed on, "and it was now dark and Jesus had not come to them? Were they to be disappointed? The wind, too, became threatening, the sea ran high, and with all their toil they could make little progress. Then he came, not as they expected, but walking on the sea—calmly treading the stormy waves, which made a grand and glorious pathway for their Creator and their Lord. How quickly was their alarm over, how quickly was their toil over, how quickly was their disappointment changed to wondering gladness! Christ never disappoints. He has provided for all need; he is always ready to succor; he is an almighty Saviour and an unailing Friend.

Then why were the multitude disappointed?

We might guess the answer from the narrative we have just considered. But the Golden Text supplies it fully. "I am the Bread of Life." The multitude looked for earthly gifts, and earthly advantages from him. He had something infinitely higher and better to bestow—himself, as the supply of all need: first of all, of spiritual need, and then, in natural sequence, of temporal, "all things" being "with him" freely given. Rom. 8. 32. The multitude had set their expectation too low.

And this is why we sometimes meet with people with, as has been said, "just enough religion to make them miserable." They have never looked high enough. They have, in a certain sense, followed the Lord Jesus, but never understood what he has to give.

Let the class ask themselves these questions:

Have I ever followed the Lord Jesus?

Have I been disappointed?

Am I ready to receive his great gift, himself, as the Bread of Life, the satisfaction of the soul?

Berean Methods.**Hints for the Teachers' Meeting and the Class.**

Do not undertake to relate the connecting events with the last lesson, but come at once to the retirement of Jesus from Capernaum to Bethsaida, and its causes, as given in the notes....Draw a map of the Sea of Galilee, and show Capernaum and Bethsaida while telling the story....Bring out the traits of the disciples, Philip and Andrew, one the practical and calculating, the other the one who brought individuals to Jesus....Emphasize the part of the lad with the loaves, and show how much a child can do in bringing to pass great results for good....Story of a child whose first brick brought to the minister encouraged the people to give to the building of a church....Show in the method of the miracle Christ's work and our work in saving souls; his to give the bread of life, ours to break it to our fellow-men....Every one can be a "breaker of bread" to others....Notice the abundance of the miracle, type of an abundant, full salvation for all....Tell briefly the story of the second miracle, and its revelation of Christ's omniscience, sympathy, and power.

References. FREEMAN. Ver. 11: Thanks at meals, 670. Ver. 13: Baskets, 671. Ver. 17: The ship, 662. Ver. 19: The furlong, 809.

Songs from the Epworth Hymnal.

43. The Lord's my Shepherd, I'll not want.
45. Though troubles assail.
82. Thou art my Shepherd.
90. Break thou the bread of life.
94. How sweet the name of Jesus sounds.
110. Blest are the hungry.
145. Saviour, like a shepherd leads us.
163. My Jesus, as thou wilt.
171. My shepherd's mighty aid.
176. All the way my Saviour leads me.
183. Yes, for me, for me he careth.
186. The Lord will provide.

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. This diagram illustrates the latter part of to-day's lesson. It teaches that when in darkness or trouble we need not be afraid, because we are never beyond the loving care of Jesus. If we hunger, as did the multitude, he will feed us.

TEMPORAL SPIRITUAL
BLESSINGS
ALL FROM JESUS.
HE IS

Food to the hungry.

Light out of darkness.

Primary and Intermediate.LESSON THOUGHT: *Jesus, the Living Bread.***THE LESSON STORY.**

Jesus went away from the city to a quiet place. But the people followed him. They had seen how he could cure the sick, and they wanted to be near One who could work such wonders, and hear him talk. When Jesus sat down with his disciples around him, the people who had followed him there pressed close up, and so Jesus spoke to them all until it began to grow dark. All day they had stayed there without food, listening to Jesus. The disciples wanted him to send them away to buy food, but Jesus said, "No, we will give them food." The disciples had only five small loaves and two fishes, but Jesus told them to have the people sit down. (Tell how many were there, and how the disciples seated them in little groups of fifty each. If the class is restless, you can hold their eyes by making while you talk little clusters of marks to stand for the companies, several straight marks for the disciples, and one higher than the others in the center.) Jesus took the bread, and asked God to bless and multiply it, and then he gave some to each of his disciples, and they gave to the people. They all ate and had plenty, and then there were twelve baskets full of small pieces left!

LESSON TEACHING.

Teach that Jesus still gives bread—himself—to those who are hungry. Show that to be hungry is to want to hear and do the words of Jesus. A child may say that he loves Jesus, but if he does not mind him, that shows that he is mistaken in thinking he loves him. Tell that Jesus still uses

his disciples to pass the bread around to the hungry ones. All true disciples, learners and followers of Jesus, offer the Bread of Life to others. Show that little disciples can do this. Tell story of a little girl who was very quiet and patient when badly treated. As her playmates were telling what they would have done, and wondering how she could be so mild, she said, "Jesus kept me still." That was giving bread to others, owning Jesus, and his power to save. Ask who can give away pieces of bread? Only those who have bread. Ask where the disciples got the bread which they gave to the people? Show that they had to take it from the hand of Jesus. So must we come to Jesus every day to get our daily bread, his love, his care, his mercy, his Holy Spirit to show us the right way. Teach Helping Prayer, "Lord, evermore give us this bread."

Lesson Word-Pictures.

Such a great multitude as that following Jesus! They have swarmed across Galilee in fleets of boats, or they have trudged about the sea, and now they gather around the form of the great Teacher. They reach out from him in dense, black masses, by scores, by hundreds, by thousands. "These people must be hungry," Jesus is reflecting. We fancy that he may touch Philip on the shoulder, and then he asks how all these can be fed. Philip glances across the vast concourse. He shakes his head. It will take bread that two hundred pence cannot pay for. What does Andrew say? Somebody has five barley loaves and two small fishes? It is enough, Jesus seems to conclude. "Make the men sit down," he commands. They drop upon the soft, yielding grass. Perhaps Andrew and Philip are estimating

how many hundreds of loaves and hundreds of fishes might give each man a little food. Jesus though stands up and confronts the multitude's hunger with his five barley loaves and two small fishes. Only these? But hush! Lifting his eyes to heaven, he waits upon God in the attitude of supplication for his blessing. What? Does he really expect to feed five thousand on that pittance? Why not? He who makes from one kernel of corn so many to shine in the autumn, can he not multiply one loaf into thousands? But see! The bread that he is handling grows, grows, grows, even as a kernel of corn multiplies, and the two small fishes, they increase also, and the disciples busily distribute, taking from that central fountain of supply and handing to one hungry rank after another. And now the Master of the feast says, "Gather up the fragments that remain, that nothing be lost." "They are gathered, and with startled, faces the gatherers come back, bringing twelve baskets full!" "He shall be our king!" the people are excitedly saying. "No, no," is the thought of Him whose crown will be Calvary's thorns, and up that solitary mountain-path he hastens in silence. It is evening now. The disciples gather on the shore of the sea over which the shadows throw their veil. They step aboard a boat and push out upon the water. Hark! How the wind, driving down upon the sea, rages around the boat! How the waves toss! It is so weary a pull through the roughened sea! But—who—who—or what is that upon the sea? Some object, a pillar of cloud, the form of a man—or what? The disciples all stop rowing and look off anxiously upon this strange appearance, this mysterious phantom upon the water. "It is coming toward us!" some one says. They would turn away their faces, and yet feel constrained to look. The oars rest motionless in their hands. What can it be coming toward them? Hark! O what voice was ever nobler, sweeter than the Saviour's utterance, "It is I?" See, they are rising. They are holding out welcoming hands. They gladly receive him who, Lord of the sea and land, is their Master and Friend.

LESSONS FOR JUNE, 1886.

JUNE 6. Jesus the Bread of Life. John 6. 22-40.

JUNE 13. Jesus the Christ. John 7. 37-52.

JUNE 20. Jesus and Abraham. John 8. 31-38, and 44-59.

JUNE 27. Second Quarterly Review.

Book Notices.

The Doctrine of Eternal Punishment. By William G. T. Shedd, D.D. New York: Charles Scribner's Sons. 1886. This is in every sense a timely book and affords a real addition to the large and growing literature of the subject. It is a brief, condensed, but most able argument. Prof. Shedd believes without qualification that the doctrine of eternal punishment is both scriptural and reasonable, and he discusses it with masterly ability and strong confidence. The discussion of the use and meaning of the words Sheol and Hades is very scholarly and able. This is a valuable book to put into the hands of any sincere and thoughtful man who is troubled over the Bible doctrine of retribution.

God's Revelations of Himself to Men. By Samuel J. Andrews. New York: Charles Scribner's Sons. 1886. This book is a magnificent argument for the incarnation, not only as a doctrine but as a present fact. The author thinks that many hold to Christianity with a dead Christ, crucified for our salvation, indeed, but now

waiting for a coming manifestation. To him Christ is incarnate still. Christianity has a living Christ. Christ's present exaltation and dominion are the great central facts of Christianity. We can bring the world around to our thought by showing to them in our new lives that Christ is on the throne of power, and that we are new creatures in him. It is a book to broaden the views and build the faith of every Christian.

A History of Modern Europe. From the Capture of Constantinople by the Turks to the Treaty of Berlin, 1878. By Richard Lodge, M. A. New York: Harper & Brothers. This is one of the "Student's Series," and aims to give a clear, impartial, and concise narrative of European history during the last four centuries. The history of the different states is grouped around the central current of European affairs. Of course in a volume of 750 pages many historic incidents are of necessity left unnoticed; but the author has succeeded in giving a very good outline history of the four centuries under review. The student will be grateful for the admirable synopsis given at the head of every chapter, and for the copious index at the close of the volume.

Annals of the Round Table, and Other Stories. By Jennie M. Bingham. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. The "Round Table" in this story was composed of a company of girls who met as a literary society, and managers of C. L. S. C. circles may take several hints from their plans and programmes. But literature was not the only field in which these Amazonian knights exercised. They found time for some fun and frolic, and just enough love-making to give interest to the story. The shorter tales are finely written. "A Grain of Mustard Seed" and "Much Required" would make excellent readings for meetings of the W. F. M. S. The Sunday-school library will be the richer that obtains this book.

Yard-Stick and Scissors. By Rev. E. A. Rand. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. This is Number Three of the popular "Up-the-Ladder Club." The same characters are presented, as clerks in stores, workers in shops, and as sailors upon the sea. All the good words spoken about the two earlier books of this series are equally deserved by the third. We understand that in the next volume, soon to appear, the Club goes "camping out" upon the sea-shore.

Transformed. By Faye Huntington. New York: T. Y. Crowell & Co. An excellent story, and well told. More than one transformation was effected by the faithful, earnest Christian life of a young woman. The sort of Christians who waste their talents, or who kill prayer-meetings, or who enjoy dancing and whist parties, will, perhaps, not relish some things in the book, but it may do them good to read it nevertheless.

Primary Phenomenal Astronomy. For Teachers and General Readers. By F. H. Bailey. Northville, Mich. Prof. Bailey is the inventor of the astral lantern, or panorama of the heavens; also of the cosmospere, or miniature universe. These devices have greatly helped teachers and students of astronomy. The little book before us is an excellent text-book to be used in the beginning of astronomical study.

Open Doors: Hints about Opportunities for Christian Work in Africa, Japan, India, Burmah, China, Mexico, South America, The Turkish Empire, Korea, and the Islands of the Sea. By J. T. Gracey, D.D. This pamphlet of sixty-four pages is packed full of useful information concerning the opportunities for missionary work.

Outlines of Psychology, With Special Reference to the Theory of Education. By James Sully. Abridged and edited by J. A. Reinhart, Ph. D. 16mo, pp. 375. Syracuse, New York: C. W. Barden. Sully's Psychology has been recognized as a standard authority since its first appearance. Many practical teachers have considered it the best view of the subject from the teacher's stand-point. The abridgment and adaptation of the English work to the needs of American schools has been well performed by Dr. Reinhart, and the book has been already adopted for the class in many of the best normal schools.

Evolution and Religion. By Minot J. Savage. Philadelphia: George H. Buchanan & Co. A pamphlet, elegant in its paper and print, and smooth in its rhetoric. But it takes for granted that "the Church" (with a capital C) is against the doctrine of evolution, and opposed to all scientific progress. As well might one say that "Science" is against it because some great scientists like Agassiz never accepted it. The fact is that each pulpit stands by itself on every scientific question, and no important denomination has yet given a deliverance upon the subject.

George Eliot's Two Marriages. By Charles Gordon Ames. Philadelphia: George H. Buchanan & Co. An essay which leaves the vexed question of Marian Evans's union with George Henry Lewes very much where it found it. The author says, of the result of the inquiry, "It leaves her womanly purity and honor unstained and bright. It condemns her act as inconsistent with the welfare of society."

One Hundred Years of Temperance. New York: National Temperance Society and Publishing House. If any person doubts whether the cause of total abstinence has made progress during the century since its inception, his doubts will be dispelled by reading this substantial volume, which contains the addresses delivered and the papers read at the Centennial Temperance Conference in Philadelphia, September, 1885. In this book are many documents of permanent value. In fact, it is an arsenal well stored with weapons for the temperance warrior.

Upland and Meadow. A Poetiquissings Chronicle. By Charles C. Abbott, M.D. New York: Harper & Brothers. The studies of a naturalist in and around a little creek, showing what new worlds may be discovered in the simplest places. This book will be interesting and suggestive to every lover of nature.

Portfolio of Rare and Beautiful Flowers, from Original Water-Color Sketches, Painted from Nature. Rochester, N. Y.: James Vick, Seedsman. There are in this "fascicle" six plates, on large quarto pages, representing in natural size and coloring a number of flowers of exquisite beauty, and some of them of great rarity. There are roses, pansies, passion flowers, pitcher plants, and several varieties of the singular family of orchids. Next to having the flowers themselves we value the privilege of having these beautiful representations. They would make an ornament for any parlor.

Witnesses from the Dust; or, The Bible Illustrated from the Monuments. By Rev. J. N. Fradenburgh, A.M., Ph.D. Cincinnati: Cranston & Stowe. New York: Phillips & Hunt. The title sufficiently indicates the design of this work. The writer has drawn largely from the best authorities, and shows how the researches of modern explorers and archaeologists illustrate and confirm the truth of Scripture. The value of the book

would have been increased many times over if the writer had prepared an index of subjects and one of Scripture texts. For want of these the volume will not be worth much to busy students who have no time to hunt through a book to find what they want. The table of contents is good in its way, but it cannot supply the place of an index.

Let It Alone and It Won't Hurt You. By Edward Carswell. New York: National Temperance Society and Publication House. A temperance story by a well-known temperance advocate. Its title expresses a statement which the book aims to disprove, for it shows that liquor will hurt even those who let it alone, for it enters their families and ruins their children. There are a few digressions, in which various aspects of the temperance reform are discussed, and the cuts have an ancient look, as if they belonged originally to other stories.

Alice Withrow; or, The Summer at Home. By Lucy Randolph Fleming. New York: T. Y. Crowell & Co. A well-planned and well-written story for girls. Its characters are clearly drawn, and possess individuality; its line of incidents is interesting, and its religious aim is ever kept in view, though never obtruded ostentatiously. It will be read, and will do good.

What Does History Teach? By John Stuart Blackie. New York: Charles Scribner's Sons. Two lectures delivered in Edinburgh, presenting in compact form some of the most important generalizations concerning the State and the Church.

Among the recent issues of *Harper's Handy Series*, we regard the following as deserving of notice and worth reading. No. 41. *Half-way.* An Anglo-French Romance. No. 42. *Christmas Angel.* By B. L. Farjeon. No. 43. *Mrs. Dymond.* By Miss Thackeray. No. 48. *Cabin and Gondola.* By Charlotte Dunning. No. 50. *A Man of Honor.* By J. S. Winter. No. 55. *Lord Beaconsfield's Correspondence with his Sister.* No. 57. *What does History Teach?* Two Edinburgh Lectures by John Stuart Blackie....Of the Franklin Square Library, published by Harper & Brothers, New York, we notice: No. 507. *A Country Gentleman.* By Mrs. Oliphant. No. 508. *War and Peace.* An Historical Novel. By Count Leon Tolstoi.

♦ ♦ ♦ No Time.

WE often hear professed Christian men excuse themselves from any personal work in the Church or Sunday-school by saying, "I have no time." Yet we see they take time for business, for political meetings, and for pleasure, when they wish. They are too tired when they come home from business or work at the close of the day to go to prayer-meeting, yet they can go out to concerts, clubs, etc., and remain until a late hour. We also see men who are as active and diligent in business as they are, and as successful, always at the prayer-meeting and always in the Sunday-school. Some of our most efficient superintendents and teachers are men of extensive business engagements—merchants, lawyers, and others, whose lives are devoted to business. How is this? How can one man find time to work for the Lord, and another in like circumstances say, "I have no time?" There is something wrong here.—*Sunday-School Magazine.*

